

# THE BAPTIST.

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At a meeting of the Home Mission Board on yesterday, May 29, a resolution was adopted inviting Dr.

**Diaz Case.** T. T. Eaton, President of the Kentucky General Association, Dr. R. H. Marsh, President of the North Carolina Convention, and Mr. E. W. Stevens, President of the Missouri General Association, to unite with a Committee selected from the Home Mission Board, consisting of Judge George Hillyer, Dr. W. W. Landrum, and Dr. E. L. Connally, who are requested to meet on the 12th day of July next, and examine all the data in regard to our work in Havana, Cuba, and make publication as full as possible through our denominational press.

It was also ordered by the Board that Dr. A. J. Diaz be notified of the meeting of the Committee, and invited to be present.  
F. C. McCONNELL,  
Corresponding Secretary.

"My niece Mary was always a well-meaning girl," remarked the old gentleman, "but she would say the wrong thing every time, and she's got a boy who is going to equal her." The old gentleman's eyes twinkled, says the Pittsburg Bulletin, as he drew from his pocket-book a small sheet of note-paper.

**Thanking Uncle Ned.** "I sent the boy a toy monkey that plays all kinds of pranks when it's wound up," said he, chuckling. "Sent it to him for his birthday. Now you listen to this letter of thanks I got from him today. He's just eight years old.

"Dear Uncle Ned, I am delighted with the monkey, thank you. He makes me think of you very often. And whenever mamma winds him up and he begins to jump, mamma and I feel as if we were back at your house where all those toys are, and mamma says, 'That's your Uncle Ned all over.' Good-bye from your grateful Hal." "I think," said the old gentleman, as he folded up the letter, "that I shall be more careful what I send him for his next birthday."—Baptist Mirror.

We ran over last Saturday afternoon to Rankin, where we were met by Bro W. D. Robbins, in whose hospitable home we found shelter and every needed comfort for the night. He and his good wife and daughter, Miss Florence, are all of the family now at home, some having gone on to the bright beyond and others still living, but in different parts of the State. It was doubly pleasant to be in the home of Sister Robins as she was a girlhood friend of the editor's mother in Holmes county. On Lord's day morning in the carriage with deacon Robbins and wife, we drove to the beautiful little country church, New

Prospect, two miles distant. Here we met Pastor S. Bee Culpepper and made many new friends. The special occasion that called us together was the ordination to the deaconship of Bro. H. L. Robbins. After the examination, which proved entirely satisfactory, the editor of THE BAPTIST preached to an intelligent and attentive audience, after which the ordination prayer and the laying on of hands followed. Then the pastor announced that an offering for State Missions would be made. We did not learn the amount, but think the collection was a good one. With Bro. Culpepper as pastor, who is deservedly popular and three wide-awake deacons, we expect to hear still better things from this church. Bro. J. L. Buchanan drove us to the station and ordered THE BAPTIST started to his address. He has been a member about one year. Many are thinking that he will be Rankin's next sheriff.

"I have around my country home, scattered here and there along the stone walls and skirting the edges of the woods, many very large, but useless, apple trees.

**Grafting.** The birds and squirrels have dropped the seeds here and there, and the trees have grown up in these unusual places, and, having nothing to interfere with them, they have come in some places to be very fine looking trees. But, fine looking as they are, their fruit is always a disappointment. They are sometimes loaded down with apples, but the apples are hard and knotty and mean flavored. Sometimes the neighbors gather them and make them into cider, but they are not worth much even for that.

One day, a man living a few miles away halted me on the road near one of these wild trees, and said: 'I wish you would come over to my place some day and let me show you what you can do with these wild apple trees.'

So, having my curiosity aroused I drove over and paid him a visit. My neighbor took me around into the same sort of the-way places on his farm, to wild trees of a similar kind. But on every one of these, growing up out of the midst of the ugly and useless fruit, there were branches the very bark of which, and the leaves showed that they were of better blood. For blood will tell, not only in a man or a horse, but just as surely in an apple tree. And on these great fine limbs, so clean-skinned and with such handsome foliage, were large, elegant apples, one of which would be four or five times as large as one of the wild sort growing on other portions of the same tree. And so I went from tree to tree, and saw a score of varieties of great luscious apples growing out of these wild, thorny seedlings.

Of course every farmer boy knows how it all came about. This man knew how to

graft in the buds of the cultivated fruit upon the wild branch, and he had done that to these trees. Though they grew on the same tree with the bitter fruit, and sucked up the same sap through the trunk of the tree, yet they changed it when it got to them, and brought forth apples as finely flavored as if they had grown on a trunk of their own.

So it is that God is able to take us, with all our thorny tempers and hard, bitter spirit, and put into us His own Spirit and cause us to grow the most beautiful fruit. There is only this difference, that when the Lord grafts on us his good Spirit all the old branches may be destroyed. The trunk is still the same. We have the same body that we had before. We are the same boy or girl, but the Lord Jesus grafts into us his new purposes and thoughts, and there grow in us the beautiful fruits of the Spirit. The New Testament tells us what some of these fruits are. Love, and gentleness, and meekness, and hope, and faith, and goodness—these are some of the fruits that grow on the branches of ourselves after Christ has taken in hand the cultivation of our souls. Surely we ought all to give ourselves into the hands of the divine Gardener."

Among the brave and faithful missionaries who suffered martyrdom in the Boxer uprising in 1901, none suffered more than two English Baptist missionaries, a Mr. Dixon and his wife. They were working in the province of Shansi when news came that nearby mission stations had been destroyed. They had been in danger of the Boxers for some time, and when they were threatened so nearly they decided on flight.

**Martyr Missionaries.** Taking food, bedding and clothing, they hurried away, finding afterward that two hours after they left their home it was destroyed by order of the Governor. Mr. Dixon persuaded the faithful native preacher, Mr. Chao, to leave them. Several months later Mr. Chao returned to Shansi and heard the sad death of his friends.

For twenty days Mr. and Mrs. Dixon lived in a cave. Their hiding place was discovered and soldiers offered to escort them safely to a town. The missionaries had been for five days without food.

They were taken to the town officer, who drew for himself all the money they had put in the bank. Then they were put in the common jail and kept for sixteen days. At the end of this time they were taken out and told that they were going to be sent to the post. Instead they were placed in carts, carried outside the city and put to death. Later a friendly official wrapped the bodies in mats and had them buried.

How sad a story this is, and how much it makes each one of us feel that we must do all in our power to carry on the work these noble missionaries died for.—Bib. Rec.



# THE BAPTIST.

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## The Child-Labor Question.

Labor is commanded of God, and is honorable to all. Children are the gifts of God, and blessed is the home that is full of them. In this connection, the 127th Psalm makes interesting reading. A vast deal of discussion is going on now, as to what is best to do with these precious gifts of God, the children. The air is full of it. The papers abound in it. Legislative halls resound with it. Some sense, and very much nonsense, has been indulged. It is too great and serious a question to turn over to fanatics, faddists and fools.

Among the States whose legislatures have recently taken notice of the question, are Illinois, New York, Pennsylvania, New Jersey, North and South Carolina, Virginia, Alabama and Arkansas. Under the Illinois law which may be taken as fairly well representing what has been done in the other states, no boy or girl, under the age of sixteen, shall work in any factory or mill at night, at all; every child, between the ages of seven and fourteen, must attend school, at least 110 days every year; no child, between the ages of fourteen and sixteen, can be employed in a mill without giving proof of his age, by school or birth certificate; and the legal work-day is eight instead of ten hours.

Much of this reform agitation, in child labor, is intended "for the relief of the benighted children, whose southern competition with New England has drawn into the mills of the cotton producing commonwealths of the New South"—according to the way one of our northern exchanges puts it. Now, it has been our good pleasure to go through several of these mills, where many of these so-called "benighted" children work. The work they do is light, the rooms are large, well lighted and ventilated. The children, many of them, are orphans, having lost either father or mother, and sometimes both father and mother; and the work they are able to do has helped to drive the wolf from many a poor widow's door, and at the same time kept

the children off the streets and from going to the bad in general. We have been in the homes of these people, seen them at church, met them on the streets, seen them at school; and despite all that may be said of the abuses of the factory labor system, that avaricious captains of industry may indulge, in our very soul we do bless God, for the mills and factories, where so many of our poor boys and girls do get light work and learn to love honest labor, that pays them enough and to spare, to keep want from their homes, and stimulate them with a desire to do something in the world.

Some of these reformers seem to think it a most horrible thing for children to labor at all, anywhere. Not so long ago, we were being shown through one of the largest and oldest cotton mills, and in the party was a northern woman, who almost had a convulsion fit, when she came to where some boys, ten or twelve years old, were at work. She thought they ought to have been out at play or at school—or anywhere, but at work! Now that is just what is the matter with the country, or has been, more than any other one thing; there are so many people who have not been taught to love hard work, and are trying to get along without it. Why, the very streets of our towns and the alleys of the cities, are teeming with children, who do not do anything, no not so much as to go to school. Our country is showing commendable zeal in schools and school matters; but the army of the unemployed still swarm up and down our streets, a constant menace to the well-being of many a community. While ignorance has slain her hundreds, idleness and laziness have their tens of thousands. To be sure the children of the South need to go to school; but they need to learn to do something else also.

We hope to see the day when there will be thousands of mills in Mississippi, where our children can go and work, not like the poor clerks in the stores, who work all day and half the night, in many cases; but where they can work eight or ten hours a day and then rest and play the balance of the time if they elect so to do. And it is far better for them to work hard at night than to run wild over the country as hundreds of them do. It is much better to work than to loaf, and God pity us, when we take the premium off of work and put it on loafing!

Here is a new feature of the mill work that will commend itself to every lover of his kind. The president of one of our largest cotton mills in discussing this question recently with the editor of THE BAPTIST, said that his mill was going to try to offer a helping hand to the different orphanages throughout the State. They want to erect a dormitory, put it in charge of a competent matron, where all the Orphanages that have children that are large enough and old enough to not be in an orphanage, may come, live, work, receive their wages, save their money, go to school, and otherwise enjoy the freedom and privileges of making an independent living. Our own Orphanage has, possi-

bly, a dozen children now, that ought to give place to smaller ones, who are capable of taking advantages of the very thing that this great mill proposes to do; and doubtless the other Orphanages have some of the same kind. It is far better for the child, better for the Orphanage, and better for the country, for every person, who can, to earn his or her own living, lightening the burden of others just that much. Anywhere is a phase of the question well worth careful consideration, before it is rejected.

## Notes and Comments.

Southern Baptists gave to missions last year, all missions—home, state and foreign—\$66,798.43, and to "home expenses" \$2,45,017.43.

The child of the pious woman and the impious woman alike stand in need of the Holy Spirit to make them new creatures in Christ Jesus before they can be saved.

In our figures on first page of our issue of the 21, we made a great error. We printed 3,485,017.43, when it should have been \$485,017.43, as the amount given last year to home missions.

The pious mother will tell her child about Jesus and His love, and His power to save, which the impious mother will not do. For this reason, and this reason only, has the child of the former a better chance for heaven than the child of the latter.

If the college authorities, the Orphanage and Secretary Rowe would have 10,000 copies of their report printed before going to the Convention, we could get the minutes of our State Convention the same week we adjourn. Let them try it one year, anyhow.

"A speaker at the late Southern Baptist Convention declared that he regarded every community as destitute of the gospel in which there was no Baptist church."—New Orleans Christian Advocate. We were there and heard every word that every speaker said; but do not recall the above language.

The will of the late W. F. Norton leaves his estate, valued at \$500,000, to the Louisville Baptist Orphanage—and some think the estate may be worth even more than \$1,000,000. He was not a married man, nor a member of a church, but belonged to the Norton family who have done so much for the Southern Baptist Theological Seminary.

From April 15th to April 30th, the Mississippi churches gave \$8,296.70 to Foreign Missions. At the same rate, they can give during the month of June, to State Missions, \$16,593.40. Let the big city church, and the little church away out in the country, at the fork of the creek or at the cross roads, all do their best, and the results will be all that could be desired.

1903.

Bishop McCabe is quoted as saying at the Troy Conference that met at Saratoga recently, that "The increase in Methodist membership, since 1884, is greater than the entire membership of any Protestant denomination." As Baptists are not "Protestants" the Bishop may be correct. If he includes Baptists in his word "Protestants" then he is nearly as wild on his figures as he is on his baptism.

Dr. Willingham says that he pities the man who moves from one church community to another and does not take his membership with him, which leads Dr. Crumpton to say "what do you do with the brother who moves into town in the neighborhood of some week, struggling mission church, where he is needed, and then goes over to an old, established church that has members and to spare?" Here is room for some good thinking for those who want to do the Master's service.

There are some brethren who want THE BAPTIST to be a good newspaper who help (?) it all they can by sending all their news to papers published elsewhere, and that have a very small circulation in Mississippi, and outside of the preachers, next to nothing. Some good brethren do this and then kick like a mule because nothing is said in these columns about their work. If you are in Mississippi, be a Mississippian, take an interest in the affairs of Mississippi Baptists—the college, the orphanage, the convention, the paper—and make a full hand at it too.

Naval Ensign Hunser, the little German officer that ran his sword through an artilleryman because the private did not salute him properly, has been sentenced to four years and one week's imprisonment. Even in this country, in time of peace, a private is not much more than a slave to the official class. We saw this at Tybee when in Savannah. They catch the horses and hitch them to the "buckboards," and then when the shoulder strapped gentry of Uncle Sam's army stride forth from "headquarters" for a drive down the beach, the private is dismissed without even a very gracious salutation of the hand, not one word being said. The whole thing is contemptible.

## Eminent Blessing.

"The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

They came because the Lord desired it; they went away for the same reason. Brethren Cooper, Derrick, Nutt, Burks, McCullough, I. M. Kelly and Sister Foster. These servants of God did lend much to our enlargement in Fifth Sunday meeting. They carried us to the mountain top and pointed out the beauties of God, while our hearts did burn, and new furnishings came into the soul—resolves and purposes—purposes to walk more in the altitudes, while sitting at the feet of Jesus. These "laborers together with God" are Spirit endued, and

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while with us made us to inhale His breath and feel mightily His touch.

On the Sunday morning, Bro. Derrick told how a church might build her pastor, and Bro. Cooper, who Baptists are and their obligation in missions. A token of forty dollars, and more, was laid on the altar.

The same afternoon we both laughed and cried as the essence of sacrifice was laid open as exhibited in the sapidity and maintenance of our Orphanage. Sister Foster and her noble husband are immortal! We here offered a token to the orphans.

Following Sister Foster, Bro. Burks threw some light on "Duty of Christian citizens relative to the present agitation of the liquor question in Mississippi."

If the day had not been so near done, this question would have been discussed at length, yet, enough was said to show to each Christian voter that he would be doing small business to ballot for anyone, who is, in any way, in sympathy with the traffic.

On Saturday, we discussed several subjects, in which discussion we realized the Lord in His house.

Subjects touching missions are great subjects, but the subject which should burn in interest in Mississippi now is the one just named above, for the old devil is straightened out in his vigilance and will deceive the "very elect" if possible, and every child of the King should be surcharged with "knee oil" that his ballot may be clean.

Use this prescription, brother, and your ballot will be clean; leave it off, and you may go with the horde.

J. R. PHILLIPS.

## Fulfill All Righteousness.

I get the following from Wesley's Notes, who, in his comments on the 3rd chapter of Matthew, verses 15 and 16, says: "It becometh us to fulfill all righteousness." "It becometh every messenger of God to observe all his righteous ordinances. But the particular meaning of our Lord seems to be, that it becometh us to do (me to receive baptism, and you to administer it) in order to fulfill, that is, that I may fully perform every part of the righteous law of God, and the commission he hath given me."

16. "And Jesus being baptized." "Let our Lord's submitting to baptism teach us a holy exactness in the observance of those institutions which owe their obligation merely to a divine command. Surely thus it becometh all his followers to fulfill all righteousness." "Jesus had no sin to wash away. And yet he was baptized. And God owned his ordinance, so as to make it the season of pouring forth the Holy Spirit upon him," etc.

My object in quoting the above is to show that Mr. Wesley did not teach, as many of his followers do, that the baptism of our Lord was simply a ceremony to "induct him into his priestly office." It will be observed that Mr. Wesley makes no allusion to a priestly office in his comments upon the Savior's baptism. But he does

intimate that, as our Lord was to teach others to be baptized he should fulfil the righteous law of God by being baptized himself. This appears evident from the language used by Mr. Wesley in his comment on the 16th verse where he says, as already quoted: "Let our Lord's submitting to baptism teach us a holy exactness in the observance of those institutions which owe their obligation merely to a divine command. Surely thus it becometh all his followers to fulfil all righteousness."

I will add, if, as Mr. Wesley says, it was to teach us a holy exactness in the observance of the ordinance which owes its obligation to a divine command, then there should be great care that we do exactly the thing divinely commanded. If the act was immersion then do nothing else. If it was sprinkling, then recognize nothing else. For there can be no "holiness" in the observance or recognition of immersion if sprinkling was the act. But, Mr. Wesley seems to emphasize the truth that our obligation to be baptized rests only in the fact that it is in obedience to a divine command, hence the necessity of holy exactness. And since it becometh all His followers to fulfill all righteousness in submitting to baptism in accordance with our Lord's example then it could not have been received by Mr. Wesley as a ceremony to induct into a priestly office.

The truth is, as our Savior instituted the "Lord's Supper" to commemorate His crucifixion so he instituted the ordinance of baptism to commemorate his burial and resurrection. This Mr. Wesley teaches in his notes also. Here is Mr. Wesley's comment on Romans 6:4: "We are buried with Him." "Alluding to the ancient manner of baptizing by immersion, 'that as Christ was raised from the dead by the glory (glorious power) of the Father, so we also by the same power should rise again,' and as he lives a new life in heaven, so we should walk in newness of life."

"This, says the apostle, our very baptism represents plus." If Mr. Wesley says anything in the above quotation, he says that baptism represents a burial and resurrection, and I believe he is very correct.

J. R. SAMPLE.

## Cut Almost half in two at Draughton's College.

In order to accommodate students of literary schools, Draughton's Practical Business Colleges, Montgomery, Ala., Nashville, Tenn., and elsewhere making a special summer rate, a reduction of almost one-half are now as follows: To those who enter for three months, not later than July 15th, they will sell the Book-keeping Course, or the Shorthand Typewriting Course for \$25.00, or all courses combined for only \$30.00. Penmanship, Spelling, etc., free. A chain of eight Colleges endorsed by business men. Incorporated Capital Stock \$300,000. Fourteen Cashiers and Presidents of Banks are on its Board of Directors. Its Diploma means something. Send for catalogue.



## Christ Blessing Children.

To bless (1) to wish or pray for, or to prophesy, or promise happiness, success or advantage to another, to pronounce the benediction upon. As "When the Lord of hosts shall bless, saying blessed be Egypt my people and Assyria the work of my hands, and Israel mine inheritance." Isaiah, 19:25. We find here an inheritance of parental concern for children, the parents had, no doubt, been benefited by Christ's ministrations, and it was perfectly natural for them to devise a blessing upon their children, which is right, under any, and all circumstances, provided we do not transcend that which is written, which all do who try to add to God's Word and engross on their teaching the Jewish rite of infant baptism. They brought unto him little children, called babes by Luke, that he might "put his hands on them and pray," not to baptize them of course. What more evidence do we want to disprove infant baptism, so called, than the silence of the New Testament concerning it, the constant mention of faith as a prerequisite or condition of baptism, the great spiritual blessings which seem to attach to a right recognition of it, and the responsibility entailed upon those who have taken its obligations on themselves. The blessing of a father, a great rabbi, a prophet, or a notable person, was very desirable. We learn from the Gospels that fathers would bring their children to the synagogue for this purpose. The father first, and then the elders one by one, would bless, and pray that the children might grow up famous in the law, faithful in marriage, and abundant in good works. The laying on of the hands was a symbol of a blessing, and a closer relation of all the parties concerned. Num. 27:18. Acts 6:6. We find that Jacob blessed Ephraim, Manassah and Joseph as well as the other eleven sons—did not baptize them at all—and what could be more becoming than for a dying father to wish and pray God's richest mercies upon his children just before leaving the world, and in this case foretelling their future through the spirit of prophecy. We learn from Genesis 47:7 that Israel blessed old Pharaoh, did Joseph understand that his father baptized that heathen monarch?—but did nothing in the way of baptizing him, much less his 12 sons who had been circumcised before that occurred. Isaac blessed Jacob, Gen. 27:27. Did he baptize him? Moses blessed all Israel just before he died, Deut. 33:1. Did he baptize them? if so they were baptized twice; for we read in 1st Cor. 10:12, that they "were all baptized unto Moses in the cloud and in the sea." Christ had baptized those children, the Holy Spirit would have recorded the fact. Everywhere in Bible history, where children were concerned there is a faithful record made of it. Notice, children must be taught. Psalms 34:11. They must honor their father and their mother. Ex. 20:12. They are mentioned twice in connection with men and women, when Christ fed the hungry multitudes; yet in speaking of men and women being baptized, nothing is said of children.

Acts 8:12. Again, when the little children were killed at Bethlehem the writer did not forget to tell of it also. The 42 children which were killed by a bear for mocking the prophet, saying, "Go up bald head etc." And various other cases might be cited.

Now, is it in the bounds of reason to think that such an important (?) baptism should escape the notice of all the inspired writers, or so little said as to leave us forever in the dark about it; especially, "Seeing they cannot be saved in the ordinary way except their sins are washed away in baptism." For "By baptism we who were by nature the children of wrath are made the children of God." Doc. Tract 7, 248. If there ever was a time to baptize children, this, of all others, seemed to have been the most opportune time; but Christ did not baptize them; in fact nothing is said of water at all, and he did not baptize them in the Holy Spirit as he did the Christians on the day of Pentecost, for we do not read of any miracles being performed through that gift. There is not a drier Scripture in the book, so far as baptism is concerned; then we know the Savior did not baptize any in water. See John 4:2. All those Scriptures such as Ezk. 36:26 etc., which are used to prove baptism, make Christ the administrator, notwithstanding the Bible tells us positively that Christ did not baptize, as above. The disciples had not heard or seen such a thing, or they would not have rebuked those who brought them. No, the blessed Savior who had all power, just blessed them, that was all of it, and it would be a thousand times better for zealous Pedoes to shift their Romish practice into a more Scriptural ceremony of praying for their children, and giving them all the encouragement possible, telling them that they are sinners undone forever and without "repentance toward God and faith in the Lord Jesus Christ, that they must likewise perish, Luke 13:3. Jesus was much displeased with those who forbid them to come, and I fear he is as much displeased with those who take them too far and pervert his last great commission by changing and adding to his Word. There is not a word or chapter from Gen. 1:1 to Rev. 22:21 which if properly explained would teach in the most shadowy way infant baptism, so called. \* \* \* \*

I am not saying that those people don't want to do right; many, yes, many are misled and bound in the iron chain of early bias and teachings, but the overdoing of a thing spoils all the usefulness of it, like old Aunt Sarah Abraham, God had promised at the proper time to give them a son, an heir, but she became impatient and took in hand to help the Lord a little and brought down trouble upon herself and an illegitimate Ishmael in the camp or family. So it will always turn out when the world tries to improve upon God's plan. It's sure to fill the church with a full crop of Ishmaelites. "As to the germ of infant baptism, baptismal regeneration was the kernel from which it and infant communion was developed." The notion of a magical

charm, and a saving influence connected with the sacraments, gave rise to infant baptism in the North African church in the third century. It was a development of error, not of truth. That infant baptism is of human origin is most certain. Dr. Meyer says that the baptism of children of Christians, of which no trace is to be found in the New Testament, is not to be regarded as an apostolic institution.

Dr. Julius Muller says "The Scriptural proof for the necessity of infant baptism is untenable."

Dr. Neander says, "We have all reason for not deriving infant baptism from apostolic institutions."

Just so, for the apostles knew nothing of such a practice, nor the Christians for some hundred years after Christ left the world.

I have written the above from my honest convictions, and sympathize with those who are in the dark.

W. F. CHAPMAN, in Miss. Bap. Virgil, Miss.

## Signs of Promise.

In the signs of promise there are some at Durant worthy of special attention. For years this church has been struggling to complete their house of worship, a beautiful brick building costing, when the furniture has been placed, in the neighborhood of \$8,000.00. Few there are who know the sacrifices and labors of this little band in their heroic efforts. Some of us who do know will esteem it a special privilege to be there when the new seats are placed and the dedicatory services are held, which will be at no distant day. In the meantime the pastor is leading the church to higher things, and to help abroad in the preaching of the glorious gospel is the object of this check, which carries their effort for missions this year to \$130.10.

Calvary is the name of the church at Silver Creek, and here the preacher of that unique convention sermon of two years ago, J. P. Williams, leads the sheep in green pastures and takes the clippings for missions, which this year sum up \$27, while Monticello, hard by, under the same pastor, sends \$50. I am afraid these churches, with Old Bethany and Crooked Creek, will shortly have to change, for Williams does not like to live in sound of the locomotive, and right soon will the snort of the iron horse be waking these scenes.

The sermons which delight the saints at Sharon and Shiqualak where Spencer preaches show careful pains taking preparation, and true to the teachings of their pastor they are in sympathy with all our work as well as that at home. Their collections this year foot up \$122.45.

Senatobia, where young Gates, full of promise as to the future in the ministry of the gospel, and now all the more, as he has taken to his help a daughter of the Lone Star State, heads the missionary exhortation and sends \$11.40 for home missions. Bunyard is his neighbor at Como, a mission church, and here we hope to see our cause established on safe footing in a few years, but find it exceedingly difficult to get

a lot suitable to build a house on, or ere this a house would have been built under the direction of this untiring pastor, who does not let the opportunity slip for missions, as is shown in this draft for \$19.75. Hard by is Sardis enjoying the preaching of that foreign missionary, but this quarter the church gives to home missions and the contribution is \$27.68.

It was my fortune to be present at the Meridian 41st Avenue on the occasion of the dedicatory services after the debt which had hampered the church for twelve years had been paid. It was a day of rejoicing to pastor Bosdell and his people. All these years had a brother of sterling worth, ready for every good work, stood in the breach and carried the note and without pressing for payment. But the time had come when it ought to be paid, and so they went about it and finished it up, to the joy of the church, which now starts out on a new career of usefulness, making missions more than ever the watchword for the entire membership. To this, as an earnest of what they propose, is this contribution of \$25. In sight of the assembled congregation pastor Bosdell struck a match and lighted the mortgage, holding it in his hand until it was consumed.

More and more are Mississippi churches getting ready for a larger part in the world's evangelization. We have undertaken an herculean task for this year, but if we work at it in the strength of our Divine Lord, each one doing with his might what his hand findeth to do, we shall surpass the fondest expectations and shall so fulfil our Master's words, "Ye shall bear much fruit."

A. V. ROWE.

## Good Meeting.

I have just closed a good meeting with Bro. R. H. Purser, at Kentwood, La. It embraced the 4th Lord's day in May. The Soldier's Review, and the Commencement Review of High School were on at the same time, but the people came, and we preached and visited, and all resulted in good with saints, and ten accessions. It does a man good to labor with Bro. Purser, and his people at Kentwood. Here are fine possibilities—large Sunday-school, with Bro. E. C. Lea, Superintendent, and Baptists are moving there every week. On Sunday we had the pleasure of dining with the editor's son-in-law, Bro. Tull. He and wife are in full accord with all good work.

Col. Amacher and wife held membership here. They are indeed choice spirits. Sister Amacher has been an invalid for years and it's good to come under her influence.

Prof. Smith has charge of the school, and Miss Josie Weathersby the music, and they are both good Baptists.

Pastor Purser is bringing things to pass at Kentwood.

J. H. LANE.

## All Aboard for Yazoo City.

DEAR BROTHER:

Our committee on entertainment is making arrangements for your comfort during

the sessions of the Baptist State Convention which meets in our city July 8th.

We are anxious to make your stay among our people pleasant, so earnestly request that all names reach the chairman of the committee by July 1st. All who fail to send their names by that date will not receive assignments and will be expected to look after their own entertainment. You have thirty days to be elected as a messenger and that long to make up your mind about coming. Surely that is time enough. We are expecting a great meeting and cannot do all the work incident to entertaining the Baptists of Mississippi in one day.

Brother, sister, you are welcome there welcome, but please heed our request. Please state if you are coming by private conveyance. Please send all communications to the undersigned.

Truly,

W. J. DERRICK,

Pastor and chairman of the committee. P. S. Trains from the South reach Yazoo City at 8:20 a. m., and 8:40 p. m. From the North at 9:15 a. m., and 6:50 p. m.

## Rev. S. T. Williams.

MY DEAR BROTHER:

On last Monday afternoon we buried the body of Rev. S. T. Williams of our mission. He was taken ill on the 11th with appendicitis at Ying-tak. Mrs. Dr. Hayes at the risk of her husband's life who was ill with typhoid fever, insisted on bringing Bro. Williams to Canton, where they arrived at night the 15th. The next morning he was operated on at the Canton hospital. He was doing well until Friday night when meningitis set in. He lingered till near midnight Sunday when he quietly passed away. Drs. Swan, Todd and Mrs. Dr. Hayes did all that could be done for him. This is the first one of our missionaries that have died on the field since we came out over 32 years ago. It all seems so strange and sad to us. Bro. Williams was just beginning to enter upon the work.

When we were at home in 1899, I received a letter from Dr. Williamham asking me to go to Hennessy (Oklahoma) and talk to Bro. Williams about our Hakka mission. I did not tell him my business but asked to have an appointment at his church on a week night. It was a cold snowy night and yet we had a good congregation. In my talk I made special mention of our Hakka mission work. When we went back to his room I told him my business. He said "I was certain that you had come to talk to me about going to China." I recommended his appointment. He had applied to the Board for appointment sometime before. He resigned his pastorate and went to Richmond and was appointed. He visited some friends in Virginia, his native State. And was on his way to China in less than two months from the time I first met him. This showed that he was a man of action and courage. He arrived in Canton March 27th, 1900, that dreadful year of Chinese missions. Bro. Williams had been in China a little

more than three years. During those three years he probably baptized more Chinese than any of our missionaries have baptized the first three years of their work in China. He was just entering nicely upon what we hoped would be a long work. But God willed otherwise.

And to make his death all the more sad, is that he had been married only six months. His bride, Miss Pearl Hall, who had taken the full course in the Missionary Training School in Chicago, came to join her life with his. He met her in Japan, where they were married. They hastened on to China and to their field of work. Six short months they were happy in each other's love and the work of the Master. God took him and has left her to carry on the work of trying to win the women from the darkness of heathenism. I beseech for Mrs. Williams an interest in the prayers of God's people, as she toils alone. Not alone. For God will be with her.

Is there not some young man that will ask the Board to send him out to take up the work that Bro. Williams has dropped? Such a brother should be sent out this next fall.

I am glad to say that Dr. Hayes is about rid of fever and we trust that his valuable life will be spared to us and the cause of Christ in China. Mrs. Hayes deserves all praise for bringing her husband and Bro. Williams to Canton.

Pray for us and our work at all times. We are so needy.

I am yours,

E. Z. SIMMONS.

Canto, China, April 23, 1903.

## Endorsed.

DEAR BRO. BAILEY:

I am not a subscriber to your paper, as no doubt you are already aware, but that perhaps will not bar me from your columns with a few lines of endorsement. Being Postmaster and having to handle the papers that come to this office, naturally see some things both good and bad, and among the good is "THE BAPTIST" with some of its contents. Having been not only authorized but requested to read it, by some of the good brethren that get it from this office, I sometimes use that privilege. Praise the Lord.

I am a subscriber to "The Mississippi Baptist" (which by the way has put on a new dress of late and can now appear in "newspaper society" as second to none of her size and weight) and have been ever since it had an existence and no doubt will continue to be if life last, as long as our dear old Bro. N. L. Clark is in any way connected with it.

What I set out to indorse was an article in "THE BAPTIST" of May 21, 1903, under the caption of "A Perfect Christian" by B. B. C. that shows the writer to be a close Bible student and to have some of the apostolic in lumen of the "Holy Ghost." If that writer will give full name and address I would like to correspond with them. That "THE BAPTIST" may become a mighty exponent of the whole truth is my prayer for Christ's sake, Amen.

J. M. HUTSON.

Hutson, Miss.



## Marriage and Divorce.

J. B. LAWRENCE.

Marriage is a divine institution. It was instituted long before States ever were, and except in its civil effects, is beyond the jurisdiction of civil power. This being true, marriage is a sacred compact and as such it cannot be dissolved by State authority. The secular power has no more right to dissolve the bond of matrimony than it has to annul a vow or dispense with the binding force of an oath. Nor can the persons who have gone into this sacred relation break it by their own discretion, the bond that binds them together. If God binds two persons together in holy wedlock then the tie that binds them is divine. No human arm can break or annul a divine bond. No man can break a divine law. Man may violate a law but the law still stands as binding forever. So a man may violate the sanctity of his marital obligation but such violation does not make the obligation less binding. God hath decreed that those united in holy wedlock shall be one flesh, and what God hath joined together let not man put asunder.

Marriage then being a divine institution, God alone has the right to make laws governing it. Let us see what God has to say on the subject.

In the Old Testament there is no law given regulating divorce and remarriage. Deuteronomy 24:1-4 is not a law sanctioning or regulating divorce; what is here intended is to show that the divorced woman shall not be remarried to the divorcing man after she has been married to another man. It is to the New Testament that we must look for the final utterance upon this subject.

In the New Testament there are seven different passages bearing directly upon the question of divorce and remarriage. In five of these the law is absolute and allows of no exception whatever. (See 1 Cor. 7:10-11. Rom. 7:2-3. Luke 16:18. Mark 10:9. Mark 10:11-12.) These passages teach—

1. That husband and wife are one flesh.
2. That neither has the right nor power to sunder the marital bond.
3. That divorce *a mensa et toro* is admissible only for the cause of fornication.
4. That neither party has the right to marry again so long as the other party lives.

There are two other passages both in Matthew's Gospel. Let us see if they bear out the teaching of the five passages quoted above.

The first one occurs in the Sermon on the Mount. "But I say unto you, that every one who puts away his wife, except for the cause of fornication, marryeth her an adulteress: and whosoever marries her when put away, committeth adultery." (Matt. 5:32) In this passage we have three statements:

1. That a man must not put away his wife except for the cause of fornication.
2. That if he puts her away for any other cause he maketh her an adulteress.
3. That whoever marries her when put

away commits adultery.

There is nothing said in this passage about re-marriage except to condemn it on the part of the divorced wife. It was the purpose of Christ to meet the growing looseness of the times. He referred directly to divorce without considering the question of re-marriage. In fact the last clause, "and whosoever marrieth her which is put away, committeth adultery" is of doubtful genuineness. (See Wescott and Hort. Also Expositors Greek Testament) If genuine it is still capable of two interpretations. It may mean that if a man marries any divorced woman that he committeth adultery, or it may mean that if a man marries a woman who has been divorced for any other cause than that of fornication that he committeth adultery. It would be unsafe to found a doctrine upon a passage of genuineness and capable of two interpretations. Therefore all that we can get out of this passage as absolutely taught by Christ is that there is but one ground for divorce and that is fornication.

We pass now to Matthew 19:9. "And I say unto you, whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery." The true reading of this text is doubtful. The clause "and marries another" is omitted in some manuscripts altogether. (See Wescott and Hort. The Expositors Greek Testament. And Broadus on Matthew) This within itself would prevent us from founding a doctrine upon it. But granting that it is authentic, as it has the preponderance of evidence in its favor, what does it teach?

From this text it is argued that he who putteth away his wife, except for adultery, and marries another, is guilty of adultery. If such reasoning were admissible then the following would be true: If a man separates from his wife, except for a just cause, and calumniates her, he is guilty of uncharity. In this argument the first proposition is true, the second is false. And still it is an argument exactly parallel to the one by which it is determined that a man may marry again if his wife is put away for fornication. Now a man may separate from his wife for a just cause, but for no cause whatever may he calumniate her. In like manner may a man put away his wife for fornication, but for no cause whatever must he marry again. The sophism of those who think that they are justified in marrying again arises from the fact that the subject of the sentence is bimedial, and the conditional or parenthetical clause being thrown in between the two members, a doubt about the member to which the conditional clause belongs is created. When we come across sentences of this kind we must have recourse to the context or to some other source to find out just what the interpretation is.

The apostles who heard this statement of the Master did not understand it. They could not tell whether, by this parenthetical clause, Jesus intended to make an exception to the absolute rule elsewhere given (Matt. Luke 16:18,) or not, and so

when they had come into the house they ask him again of this matter (Mark 10:11-12). Then it is that Jesus says: "Whosoever putteth away his wife and marrieth another committeth adultery against her: and if she herself shall put away her husband and marry another, she committeth adultery." Surely if Jesus had intended to make an exception to the general law already announced he would have made it here. But he did not make it. All the plain positive statements of Scripture are against the marriage of a divorced person. All are in favor of the indissolubility of the marriage bond.

The majority of the Fathers from Hermas and Justin Martyr downwards hold to the indissolubility of the marriage bond. Those who admit that divorce is possible in the case of the wife's adultery are unanimous in asserting that, by Christ's ordinance, remarriage is prohibited to the husband during the culprit's life. St. Paul believed in and taught this same doctrine (1 Cor. 7:10, 29. Rom. 7:2-3.)

All Scripture, except Matt. 19:9, teaches indissolubility of the marriage bond.

What then did our Lord mean in this passage? I am of the opinion that he introduced the exceptional clause in order to answer what were virtually two questions of the Pharisees, viz. "whether it were lawful to put away a wife for every cause," and whether, when a man had legally divorced his wife, he might marry again. To the first Christ replies that separation was allowable only in the case of fornication; in response to the second, he rules that even in that case re-marriage was wholly barred.

Thus if we interpret this passage in the light of other Scripture we find that it only emphasizes in a rather complicated and uncertain way the law already announced. I am sure that it is too uncertain a passage both with respect to its genuineness and with respect to the certainty of interpretation, to found a doctrine upon. We therefore conclude with St. Paul that the wife is bound by the law of the husband so long as he liveth. To sum up the teaching of the Scriptures on the doctrine of divorce and re-marriage we find—

1. That divorce is permissible only for fornication.
2. That any one who marries a divorced person commits adultery.
3. That the marriage bond is indissoluble. That neither party can marry again so long as the other party liveth. Brownsville, Tenn.

## A Successful Convention.

The twenty-fourth annual State Sunday-school Convention, which has just been in session in Canton, was an event of unusual importance to the great body of Christian workers in our State. The meeting was characterized by a spirit of earnestness and zeal which promises well for the future of this great department of religious activity. The general verdict of those who were permitted to be present was that the sessions were both intellectual and spiritual feats, and it is thought that the work is now on

a firmer basis than for some years past.

Unfortunately a conflict of dates and a misunderstanding with regard to a proposed change in time, operated to keep many away who had purposed to come, notwithstanding this, however, the delegation was larger than last year, and prospects for a greatly increased interest in the work during the coming year better than were thought possible before the Convention. The work done by the speakers was of unusual interest. The workers from the International body were superb, and to say that our own native talent did not suffer by the comparison is to express but lightly the satisfaction with which their labors were received.

More money was raised with which to carry on the work in the State than was ever secured before, about twice the sum subscribed last year. The full official roster is as follows: Isaac D. Borders, president, Brooksville; Judge J. B. Chrisman, Canton, vice-president; Eugene A. Howell, Canton, secretary and treasurer; M. E. Melvin, Brandon, statistical secretary; L. A. Duncan, Meridian, superintendent home department; Rowan Thayer, Greenwood, superintendent normal work; Mrs. J. L. Gillespie, Greenwood, superintendent primary work; J. S. Rea, chairman executive committee, Wesson. Yazoo City was chosen as the next place of meeting and the date fixed for June 21-22-23, 1904. At this time the Jerusalem delegations will have returned, and it is planned to make the next convention the greatest gathering of the kind ever held in the State.

The minutes of the session are being prepared and will be ready for distribution shortly. The secretary, E. A. Howell, Canton, will be glad indeed to mail copies to all who apply for them. While it has not been possible to embody in this booklet the statistical information which should appear, a copy will be found interesting and profitable, and all interested should procure one.

Although it was not possible to raise money enough with which to secure the services of a field-worker, a sum sufficient to provide for considerable traveling expense was subscribed, and the President of the Convention, Isaac D. Borders, of Brooksville has agreed to travel throughout the State in the interest of the work, wherever his services can be helpful. He would like to visit every county in the State where he could do any good, and would be glad to correspond with those interested with reference to such work.—Canton Times.

## Three Popes.

It appears that now there are three popes, though not recognized by the same name. There is the Roman pontiff; the Greek patriarch, and the Dowieites who designate themselves "Christian Catholics." So we have Roman Catholics, Greek Catholics and Christian Catholics.

The Roman Church sprinkles infants—practically changing both baptism and the Scriptural subjects. The Greek church

immerses, but infants are the subject; while it practices trine immersion. The Dowie church immerses only and believers alone; but administers three ordinances in these acts.

Dowie claims to come prophetically, "in the spirit and power of Elijah." He has built a remarkable city, called "Zion City." No liquor, no tobacco, no pork, are allowed there and no drug store. He declares supreme authority under God, and insists upon obedience to Divine commands.

I would not knowingly misrepresent any of these sects; but they all teach for doctrines, "the commandments of men," and observe practices contrary to my interpretation of the Word of God. Trine immersion, for example; which I think destroys the figure of "the burial and resurrection" of Christ.

Nothing is plainer than the fact that there is an increasing tendency towards centralization in everything—towards the one man power. Many are bold enough to declare all democracy a failure; and propose to have a "strong government," a close commercial corporation, and a religious hierarchy.

Baptist churches in some parts of the country are accepting innovations, and harboring heresies and wickedness. The simplicity of the gospel is being sacrificed to ostentation and entertainment. Too many pastors are simply supplies and the pulpit is wholly relied upon for preaching the Word.

If church members frequent the theatre, engage in so-called social games of cards and devote themselves to the modern dance; wherein do they differ from the unregenerated? Surely this is not obeying the Scripture injunction, "Let your light so shine before men, that they, seeing your good works, may glorify your Father in heaven."

On the other hand; if the preaching is to conform to the demands of a degenerate Christianity, the charge of the apostle Paul to Timothy: "Preach the Word," must be ignored, and sentiments, forms and ceremonies be substituted. It is written: In the last days, perverts times shall come—"men will not engage sound doctrine," etc.

It is too late to remedy the past; the children were not properly looked after. Many of our churches neglected to teach the young in Sunday-schools, and they suffered the Bible to be entirely driven from the public schools. Though we cannot go back, we may glance backward, and determine to correct the evils in the future—"go forward."

A. DUNCAN.

## Armed.

When danger lurks, the armed man has comfort.

Those wrought with Nebuchadnezzar knew of danger. Sanballat was threatening. He would "break down their stone wall," and they, in wisdom, armed themselves. Their work was a "great" work, great because of God. Great works are of God. Opposition to them is often evidence of their

greatness. Darts are hurled at the black mark. The school boy throws the stone at the light spot on the fence.

Adam was as white as God, but the arch-fiend pierced his heart and made him black. Sad moment! Unthought-of surprise! With absence of armor he fell. And God beheld him fallen and wrought an armor and all who will may wear it. 'Tis from the hand of the Word himself, and tempered with his blood. He who wears it, stronger grows, and more like God. "The helmet of salvation" is beyond the ken of steel, and the engines of evil sink before her power. The "shield of faith" quenches fiery darts, and the "Sword of the Spirit" decapitates the enemy.

Brother, arm yourself and hold your eyes open and keep your armor bright with the oil of prayer.

The watchman who sleeps, gives up the fort; the one wakeful, keeps out the foe, while the walls are builded and the songs of Zion peal in many an ear. And this is our business: keep out the foe, build the walls and make melody. To do this, we follow our Superior: we do not what He says not to; we do what He says to. His commands are equal—all to thwart the enemy and build up heaven. He tells us not to envy—a noble order—peace and brotherly love. He also tells us: "Honor the Lord with thy substance and with the first fruits of all thine increase." These are for the building. They are to go in the wall; and how durable are they there! The enemy may batter, but the stronghold is secure—a great building of God.

Brother, what part are you taking in this matter? I know you do not kill, as God says not, but do you give, as God says do? He has furnished us with one regulator: Look on your table—it may be covered with dust—brush it off, open and read, and stand to your post, the enemy is scouting around.

No, the Christian's work is that of aggression. If he sits still he dies; but, on the move, he lives, and lives in hilarity—lives with God.

J. E. PHILLIPS.

What are those large boxes seen almost daily going to and from the freight depots in our busy city? Why, they are boxes which contain pianos and organs going to and from Patton & White's music emporium at 318 East Capitol street. When in the city, do not fail to call on them, examine their fine line of musical instruments and talk with them. They are affable gentlemen and will take great pains to show you their goods and give you all desired information in their line of business. We travel all over the State, and find their pianos and organs almost everywhere we go. It is gratifying to hear on every hand expressions of entire satisfaction with the instruments sold by these gentlemen. Considering the large amount of satisfaction and entertainment afforded by a good organ or piano and the low prices at which they are now sold, it is a wonder that one or the other is not found in every home. Write to this wide awake firm for styles and prices of goods.



## SUNDAY SCHOOL LESSON.

W. J. ROBINSON.

Acts 27:33-44.—June 7, 1903.

## Paul's Voyage and Shipwreck.

Golden Text.—*When they cry unto the Lord in their trouble, and he bringeth them out of their distresses.*—Ps. 107:28. God permits trouble to come upon his people to teach them his wonderful power to deliver. The bitter sorrows of earth will soon give place to the sweet joys of heaven.

33. *And while the day was coming on* The tedious time before dawn. *Paul besought them all to take meat.* This is a fine view of Paul as the Christian, as he seeks the best interest of the crew. *This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.* In all this time they had no regular meals, and only ate and slept irregularly and insufficiently.

34. *Wherefore I pray you take some meat.* This is a very strong appeal. For this is for your health. Paul knew there was yet another great struggle that would try all their strength, and he desired them to be prepared. *For there shall not one hair fall from the head of any of you.* No one should sustain even a small bodily injury.

35. *He took bread.* Emphasized his words by action. *Gave thanks to God in the presence of them all.* All, except possibly a very small number, of the ship's passengers were here, and to them it was an unheard of thing to give thanks to their gods under such circumstances. Paul was a sincere worshiper in times of peril as well as in times of safety.

36. *Then were they all of good cheer.* Paul was degraded by being a prisoner, but his manliness could not be degraded and he was soon virtually the master of the vessel, and his courage and confidence inspired the men. They now took the much needed food.

38. *When they had eaten enough, they lightened the ship, and cast out the wheat into the sea.* They threw overboard all they possibly could so the ship would rise higher out of the water and thus sail in shallow water safely. God expects us always to use good common sense.

39. *And when it was day they knew not the land.* The sailors knew well enough parts of Malta but this was a strange shore to them. God in his providence often casts us upon strange shores, but if we can only always believe he is directing (and he is) we have nothing to fear. They discovered a creek and having despaired of saving the ship determined to run ashore as the best means of saving their lives.

41. *And falling into a place where two seas met.* This place has not been identified positively and may never on account of the changing condition of the coast. They ran the ship aground and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves. This shows the power of the storm and the greatness of Paul's faith. It would have been easy, under

some conditions, to have expected to land safely, but not under these.

42. *And the soldiers' counsel was to kill the prisoners, but any of them should swim out and escape.* The soldiers, and not the mariners, had the care of the prisoners. They were to pay their lives as a forfeit if any prisoners escaped and no wonder they desired to make sure of no escape.

43. *But the Centurion willing to save Paul.* Here we see Paul's influence manifested again. *Kept them from their purpose.* In order to save one prisoner he saved all. Ten good men would have been sufficient to have saved Sodom. *And commanded that they which could swim should cast themselves into the sea.* The others were to float out on boards and any way they could.

## Books.

[Any book reviewed in these columns can be had by enclosing to THE BAPTIST price named. Let THE BAPTIST have your book patronage. We will treat you the best we can.]

*The Bible and How to Teach it.*—Hovey and Gregory, Griffith and Rowland Press, 1420 Chestnut St., Philadelphia. This little treatise was gotten up for normal class workers in the Sunday School, and is an excellent handbook for that purpose. Part I. was prepared by that prince among Bible teachers, Rev. Alvah Hovey, D. D., LL. D., for a long time president of Newton Theological Institution. In clear outline he sets forth what the Bible is, its character and contents. The book turns on a flood of light by the simple statement of elementary principles of interpretation which every Bible student ought to know. Part II. was prepared by Rev. J. M. Gregory, D. D., and deals more especially with the methods and principles of teaching the Bible. He opens with a discussion of the purpose and organization of the Sunday School and follows this up with practical suggestions as to the work and qualifications of the teacher, based upon sound pedagogical principles. There is no chaff in the book. Bible students, especially Sunday School teachers will find in it a most helpful and suggestive manual for Bible study. Its value is greatly enhanced by questions appended to both parts prepared by Dr. C. R. Blackall, an expert in normal work.

*Nature in the Witness Box.*—N. L. Willet. Griffith and Rowland Press, 1420 Chestnut St., Philadelphia. We have in this charming little volume a collection of suggestive parallels which the writer finds in the natural and spiritual realms. He announces as his purpose, "The making plain of certain of nature's laws and phenomena and the finding of their certain parallels in kingdoms that are higher." Although sometimes seeming almost to strain a point in running out his parallels, his interpretation of nature's laws and phenomena, is in accord with scientific principles, while his analogies are pleasing and instructive. One cannot read the book without having the conviction deep-

ened that all truth is one and God is its author. The book is teeming with illustrations of spiritual truth and is very suggestive to the teacher and preacher of God's Word. We certainly have a warrant for this sort of illustration in the teaching of Jesus. The author does much to show that there is no conflict between the truth of nature and the truth of revelation.

*The Cruise of the Kaiserin*, by T. T. Eaton, D. D., LL. D., is the title of a handsome bound book of about 130 pages. Baptist Book Concern, Louisville, Ky. Price \$1.00. The book gives an account of a cruise in the West Indies by a large party from 27 States, representing the various walks of life. About one half of the book is put in rhyme and is fair poetry, by Martin Luther Berger, D. D. The book would no doubt interest those who were in the party, and possibly others.

## Secretary A. V. Rowe.

What among us that rejoice at the progress made by Mississippi Baptists along all lines of benevolence have recognized the central figure to whom more is due than to any other man—Secretary A. V. Rowe.

I have thought that the dear Lord always finds a man for every responsible position in His Kingdom and qualifies him for it. This I am confident He did when Brother A. V. Rowe was chosen for our secretary years ago. Where can his superior be found? His life and labors in public service of the denomination have demonstrated his eminent qualifications. He has shown marked ability in meeting and disposing of the many things which have confronted him in the way of his duty. He has displayed wisdom and kindness and firmness which has won for him the confidence of the brotherhood everywhere. Never self-willed nor dictatorial but always considerate and courteous, he has gathered around him the working forces of the denomination in the State.

Rowe is a remarkable man. Find him where you may, whether it be in the humble cottage or in the great assembly. Whether in the home or country of the poor and ignorant or in the mansion of the learned and affluent, it is the same unpretentious, humble, kind-hearted Rowe. Approachable anywhere and by everybody, we need not wonder at his state-wide popularity.

But how many feel grateful to God for this valuable gift, and how many appreciate the great work he has done and is doing today? When Rowe dies and goes to a better country, there will be many to speak and write words of encomium of him, and to make floral offerings, laying them upon his grave. I think, however, it is well that we have something to say concerning this faithful servant, and that we say it before he passes away to join a holier and happier company than this world affords.

O. D. BOWEN.

Ellisville, Miss., May 25th, 1903.

## Night Shirts.

Men's Night Shirts, good quality white cotton, each 50c.



## High Art Clothing

Has set the standard of perfection for more than thirty-five years. It has always been "Best" Clothing. It has been tailored just as perfectly and thoroughly as though the wearer always stood beside the maker as he stitched away on his garment. High Art Clothing is the feature of our men's wear department. We can show you more than a thousand suits. Prices are the kind that please you. Suits \$8, \$10, \$12, \$15 and \$18.

—Young People, the eight-page weekly illustrated paper published by the American Baptist Publication Society, has made most substantial gains in circulation during the past year—its circulation now being over 101,500. It is the peer of all other papers for the youth of our Sunday Schools. It stands side by side with the Youth's Companion in the estimate of many people. Serial and short stories by our best writers are constantly running in its columns. It is beautifully illustrated and articles overflowing with interest on all subjects connected with the life of young people give the paper extraordinary value. Send for sample copies.

## W. B. Thomason, M. D.

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Office in Century Building, third floor.  
Telephone at residence, No. 623.  
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# Receipts of Convention Board for March and April.

## ABERDEEN ASSOCIATION.

Verona, h. m. \$15.00; m. 16;  
Nettleton, f. m. 10; Clatsville,  
f. m. 3; Amory, h. m. 4.75, f. m.  
44; Okolona, f. m. 100.

## BOGUE CHITTO ASSOCIATION.

Salem, f. m. \$2.50; Bogue Chit-  
to, f. m. 1; Tylertown, f. m. 6;  
Silver Creek, f. m. 8.90; East Mc-  
Comb, h. m. 1.75, f. m. 1.40; Mt.  
Zion, s. m. 5, h. m. 13.10;  
Moak's Creek, h. m. 20, f. m.  
4.25; Shady Grove, f. m. 65; Mc-  
Comb City, h. m. 20.00; Osyka  
and S. S., f. m. 27; Magnolia, h.  
m. 40.85, f. m. 55; Johnston, f.  
m. 13.10; South McComb, h. m.  
3.45, f. m. 4.45; Summit, f. m.  
51.70; Smyrna, h. m. 20, f. m.  
2.85.

## CAREY ASSOCIATION.

Gloster, s. m. \$23.11; Natchez  
and W. M. U., s. m. 59.00; Ham-  
burg, h. m. 5.

## COPIAH COUNTY ASSOCIATION.

Damascus, f. m. \$26.00; Cryst-  
tal Springs, f. m. 244.00; New  
Zion, h. m. 21.20, f. m. 30; Gall-  
man, h. m. 34.05, f. m. 73; Sar-  
dis, h. m. 5, f. m. 14; a friend, s.  
m. 20, h. m. 20; f. m. 30; Stroag  
Hope, f. m. 29.65.

## CHESTER ASSOCIATION.

Chester, f. m. \$3; Bear Creek,  
f. m. 3; French Camps, f. m. 5.36;  
New Zion, f. m. 3.60; Poplar  
Creek, f. m. 4; Ackerman, f. m.  
17.95; Beulah, f. m. 5.55; New  
Haven, f. m. 2.75; Bethlehem, f.  
m. 3.15; Sturgis, f. m. 5; New  
Hope, f. m. 2.60; Blythe Creek,  
f. m. 1.75.

## CENTRAL ASSOCIATION.

Utica, h. m. \$134.40, f. m. 240;  
Vernon, f. m. 5; Terry, h. m. 50.  
05, f. m. 130.90; Yazoo City, f.

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for over thirty years. It has kept  
my scalp free from dandruff and  
has prevented my hair from turn-  
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f. m. 212.06; Ogden, h. m. 6.50;  
Vicksburg, Calvary, f. m. 123.65;  
Concord, h. m. 21.20, f. m. 21.  
25; Anding, f. m. 42.56; Canton,  
h. m. 50.65; Flora, h. m. 80.35,  
f. m. 62.60; Edwards, f. m. 127;  
Jackson 2nd Church, f. m. 129.  
50; Jackson 1st Church, f. m.  
850.16; Beulah, h. m. 30, f. m.  
20; Lula, h. m. 2.50, f. m. 2.50;  
Raymond, h. m. 60, f. m. 31;  
Chapel Hill, h. m. 40, f. m. 40;  
W. B. J. Latimer, f. m. 5; Anti-  
och, f. m. 45; Mississippi Springs,  
h. m. 2.35.

## CHICKASAW ASSOCIATION.

Harmony, h. m. \$3, f. m. 3; Mt.  
Zion, s. m. 8; Meridian, 41st Ave-  
nue, s. m. 6.85, h. m. 11.85, f. m.  
5; Shubuta and Sunbeams, h.  
m. 2.50, f. m. 21.20; Mrs. San-  
ders, s. m. 1, h. m. 2, f. m. 2; En-  
terprise, h. m. 6, f. m. 7; Waynes-  
boro, s. m. 1.50, h. m. 1, f. m.  
17.08; Stonewall, s. m. 81.90; f.  
m. 10; Shady Grove, f. m. 11;  
Pleasant Grove, s. m. 3, f. m. 2;  
Pachuta, h. m. 3.90.

## CHICKASAW ASSOCIATION.

Wallerville, f. m. \$46; Oak  
Grove, h. m. 6.50; Tocopolia, f.  
m. 3.10; Bethel, f. m. 4.10; New  
Albany, f. m. 34.80; Valley, f. m.  
2.60.

## COLD WATER ASSOCIATION.

Mt. Zion, s. m. \$5.30; Long  
Town, s. m. 4.45, h. m. 7.15; Co-  
mo, s. m. 19.75; Tyro, s. m. 6.50;  
Mrs. Manning, s. m. 4, h. m. 3,  
f. m. 3; Alexandria, s. m. 4; H. H.  
Parnell, s. m. 3, h. m. 3, f. m. 4;  
Hernando, f. m. 60; Oak Grove,  
f. m. 11.35; Mt. Manna, f. m. 5.

60; Holly Springs, h. m. 5, f. m.  
10.75; Central Cold Water, h. m.  
26.50, f. m. 25.50; Sardis, h. m.  
27.68; White Oak Grove, f. m.  
1.40; State Line, f. m. 22.25.

## COLUMBUS ASSOCIATION.

Starkville, f. m. \$133.63; Ma-  
ben, f. m. 14.61; Pheba, f. m. 8;  
Brooksville, f. m. 67.55; Colum-  
bus, f. m. 161.50; S. L. Hearn, h.  
m. 50; Mt. Zion, h. m. 3, f. m. 4;  
45; Sharon, h. m. 5.25, f. m. 19;  
Macon, f. m. 100; Mahew, s. m.  
4, h. m. 3.50; Bethesda, h. m. 8,  
f. m. 7; N. J. Vanlandingham, h.  
m. 4, f. m. 5; Vanlandingham  
churches, h. m. 5, f. m. 10; West  
Point W. M. U., h. m. 3.05; Shu-  
qualak and W. M. U., h. m. 19.  
55, f. m. 5; Salem, s. m. 4.25; J.  
B. Harrington, s. m. 2.60, h. m.  
2.20, f. m. 2.20.

## DEER CREEK ASSOCIATION.

Anguilla, s. m. \$4.50; Green-  
wood, s. m. 37.79, f. m. 45; Vicks-  
burg 1st Church, s. m. 10, f. m.  
1.50; Greenville, h. m. 53.90, f.  
m. 45.53; Arcola, s. m. 47.60; Cleve-  
land, s. m. 21; Merigold, h. m. 5, f.  
m. 5; Leland, f. m. 96; Indianola,  
h. m. 37.50, f. m. 30; Hollandale,  
h. m. 36.50; Itta Bena, f. m. 21;  
Maryland, f. m. 8.

## GULF COAST ASSOCIATION.

Moss Point, s. m. \$4.50; J. W.  
Storey and wife, s. m. 8.02, f. m.  
10; Biloxi, h. m. 31.35, f. m. 31.35;  
Scranton, s. m. 100; Pascagoula,  
S. S., f. m. 2.50; Handsboro W. M.  
U., f. m. 6.30.

## HOBOL CHITTO ASSOCIATION.

Lower Pearl field, f. m. \$5.15.

## HARMONY ASSOCIATION.

Walnut Grove, h. m. \$21, f. m.  
21.15; Tuscola, h. m. 4.50, f. m. 5.  
50; Lena Friendship, h. m. 35.25,  
f. m. 42.15; Good Hope, h. m. 12,  
f. m. 12.24; Thomastown, f. m. 20.  
16; G. W. Nutt, h. m. 2, f. m. 3; Mt.  
Carmel, h. m. 10, f. m. 10; Lott-  
ville, g. m. 7.70; Rock Point, g. m.  
5.95.

## HOPEWELL ASSOCIATION.

Forest, s. m. \$6.50; Pulaski, s.  
m. 50, h. m. 85; Bethlehem, h. m.  
1.20; Ridge, h. m. 2.05, f. m. 3.05;  
Jerusalem, g. m. 19.40; Harper-  
ville, g. m. 13.55.

## JUDSON ASSOCIATION.

Judson Association, s. m. \$4, h.  
m. 3, f. m. 3.

## KOSCIUSKO ASSOCIATION.

Long Creek, f. m. \$20.75; Unity,  
f. m. 10.65; McCool, h. m. 5.80, f.  
m. 8; Sencash, s. m. 1; Samaria, f.  
m. 25; Yokanookany, f. m. 20;

Spring Dale, f. m. 15; Kosciusko,  
f. m. 91.10; Hurricane, s. m. 1; Mt.  
Herman, f. m. 1.05; Pleasant  
Ridge, f. m. 9; Ebenezer, f. m. 11.05;  
Center, h. m. 9; a friend, f. m. 2.

## LINCOLN COUNTY ASSOCIATION.

Pleasant Grove, f. m. \$12.80;  
Fair River, s. m. 7.70; Bogue Chit-  
to, f. m. 41.50; Union Hall, g. m.  
1.55; Brookhaven and W. M. U.,  
h. m. 19.95, f. m. 92.31; Mt. Zion,  
h. m. 10, f. m. 10.

## LEBANON ASSOCIATION.

Hattiesburg, s. m. \$50, f. m. 626.  
57; Hattiesburg Mission, s. m. 3;  
Wiggins, s. m. 55, h. m. 45, f. m. 45;  
Big Level, s. m. 21.80; Indian  
Springs, s. m. 21.80; Poplarville,  
f. m. 92; Lumberton, s. m. 25; Pur-  
vis, f. m. 0.50; Ellisville and  
band, f. m. 108.75; Sandersville,  
f. m. 30; Meigs, s. m. 15, h. m. 5,  
f. m. 8.82; Brooklyn, s. m. 10, h. m.  
50, f. m. 13; Laurel, f. m. 139.25.

## LAWRENCE COUNTY ASSOCIATION.

Monticello, s. m. \$20, h. m. 15, f.  
m. 15; Bethel, h. m. 12, f. m. 11.15;  
Hephzibah, f. m. 10, f. m. 20; Calva-  
ry, h. m. 13, f. m. 14; White Sand, f.  
m. 15; Shiloh, h. m. 5.20, f. m. 5.16;  
Society Hill, f. m. 52.50.

## LAUDERDALE COUNTY ASSOCIATION.

Meridian 37th Avenue Church,  
h. m. \$5; Meridian, South Side  
Church, s. m. 15.60, f. m. 15; Meri-  
dian, 15th Avenue W. M. U., h.  
m. 7.45; Meridian 1st Church, h.  
m. 16.5, f. m. 40; Toomsboro, s. m.  
31, f. m. 2.55.

## LOUISVILLE ASSOCIATION.

Concord, f. m. \$9.75; Mt. Car-  
mel, f. m. 4.77.

## MISSISSIPPI ASSOCIATION.

Mars Hill, h. m. \$20.60; Hope-  
well, f. m. 16; Workers' Conven-  
tion, f. m. 20.30; Liberty, f. m. 34.  
45; Gloster, Galilee, h. m. 45.22,  
f. m. 500; Bethel, h. m. 3, f. m. 2.80;  
Berwick, h. m. 10, f. m. 10; Gills-  
burg, f. m. 23; Mt. Zion, f. m. 14;  
East Fork, f. m. 11.50; Hebron, f.  
m. 105; Mt. Olive, h. m. 8, f. m. 6.  
10; New Providence, s. m. 6, h. m.

## OXFORD ASSOCIATION.

Oxford, s. m. \$8.40, h. m. 63.05,  
f. m. 91.50; Batesville, f. m. 35;  
Liberty Hill, h. m. 5.30; A. J. Pet-  
ty and wife, f. m. 5; Good Hope,  
h. m. 8.20, f. m. 8.25; Bethany, f. m.  
13.10; Clear Creek, f. m. 31.50;  
Pope, h. m. 6; Big Spring, s. m. 5, h.  
m. 5, f. m. 8.

## PEARL RIVER ASSOCIATION.

Leaf River, f. m. \$23.20; Cen-

tral, s. m. 4, h. m. 7.75, f. m. 8; An-  
tioch, s. m. 3.75, h. m. 10, f. m. 10;  
Zion Hill, h. m. 4.75, f. m. 5.35;  
Prospect, h. m. 7.75; Rock Hill, h.  
m. 9.35, f. m. 9; Salem, s. m. 42.30,  
f. m. 20; Collins, s. m. 50, h. m. 15.

## PEARL RIVER ASSOCIATION.

Crystal Springs, g. m. \$6; Ma-  
gee's Creek, h. m. 5.50, f. m. 8.55;  
Oloh, s. m. 4, h. m. 4.15; Columbia,  
h. m. 50, f. m. 75.

## RANKIN COUNTY ASSOCIATION.

Union, s. m. \$2.35, h. m. 26.25, f.  
m. 6.75; Galilee, s. m. 5; Spring-  
field, h. m. 7.10; Fannin, h. m. 8.60,  
f. m. 9; Alex. Price, h. m. 10; Rock  
Bluff, h. m. 6.50, f. m. 6.75; Beulah,  
f. m. 2.60; County Line, h. m. 5, f.  
m. 5; Leesburg, g. m. 6.15; Mis-  
sion, f. m. 2.25; Concord, f. m. 10,  
35; Macedonia, h. m. 6.95, f. m. 10;  
Rock Bluff, f. m. 7.45; Pulaski, h.  
m. 25; Rehobeth, s. m. 13.

## STRONG RIVER ASSOCIATION.

Brier Hill, s. m. \$1; Rehobeth, f.  
m. 7.35; Hebron, s. m. 16.30 h. m.  
50, f. m. 50; Stonewall, s. m. 5.65,  
h. m. 5.60; Pleasant Hill, s. m. 5,  
h. m. 5, f. m. 10; Cana, h. m. 3, f. m.  
7; Hickory Ridge, f. m. 4.30; Dry  
Creek, f. m. 30; Steen's Creek, s. m.  
25, f. m. 125; D'Lo, f. m. 14.35.

## SOUTH MISSISSIPPI ASSOCIATION.

Mt. Vernon, f. m. \$4.10, New  
Hope, s. m. 7, h. m. 6.10.

## SUNFLOWER ASSOCIATION.

Mrs. Turner, h. m. \$2.00; Sum-  
ner, f. m. 13; Beulah, f. m. 4.20;  
Lula, f. m. 28.

## TIPPAH ASSOCIATION.

Blue Mountain, h. m. \$129.71;  
Fellowship, h. m. 8.60; Canaan,  
s. m. 1.32, h. m. 8.05; Dumas, s. m.  
6.76; Pine Grove, s. m. 6.20;  
Academy, h. m. 1; Ashland, h. m.  
10.50; Flat Rock, h. m. 8.65, f. m.  
5; New Macedonia, h. m. 3.70;  
Providence, h. m. 22.55; Ripley, h.  
m. 16.30; Unity, h. m. 2.95; Union,  
h. m. 25, f. m. 26.76.

## TISHOMINGO ASSOCIATION.

Baldwyn, f. m. \$55; Kossuth,  
f. m. 14; Mt. Olive, f. m. 50; Rinezi,  
f. m. 30.50; Iuka, h. m. 6; Burns-  
ville, f. m. 3.05; Corinth, h. m. 73.  
50; f. m. 500.

## TRINITY ASSOCIATION.

Cumberland, s. m. \$5.05.

## UNION ASSOCIATION.

Martin, f. m. \$4.25; Carpenter,  
f. m. 15.05; Port Gibson, f. m. 6;  
New Providence, h. m. 4, f. m. 8.16;  
Fellowship, h. m. 15, f. m. 25; Cen-  
ter Chapel, f. m. 5.25; New Salem,  
s. m. 5, h. m. 3.55; Philadelphia, f.  
m. 8.85; White Oak, f. m. 17.55;  
Pleasant Hill, h. m. 5.05, f. m. 5.05;  
Hermanville, h. m. 1; f. m. 40.40.

## WEST JUDSON ASSOCIATION.

Camp Creek, f. m. \$40; New  
Harmony, h. m. 4.50, f. m. 13.50;

Tupelo, f. m. 75; Sherman and  
Sunbeams, h. m. 25, f. m. 11.

## YALOBUSHA ASSOCIATION.

Grenada, f. m. \$26.70; Mt. Pa-  
ran W. M. U., h. m. 5.25; Tillato-  
ba, f. m. 10; Spring Hill, f. m. 6;  
Torrance, f. m. 9.50; Coffeeville  
and Sunbeams, s. m. 25.75, f. m.  
3.13.

## YAZOO ASSOCIATION.

Winona, h. m. \$87.75, f. m. 109.  
20; Bethel (Y), f. m. 40; Durant  
and W. M. U., h. m. 63.05, f. m.  
52.05; Wests, h. m. 17; Emory, h.  
m. 5, f. m. 3; Mission, h. m. 6, f. m.  
6.15; Lexington, h. m. 101, f. m.  
100; Tchula, s. m. 4.50; Vaider,  
f. m. 13.40; Saron, f. m. 3; Pleasant  
Ridge, f. m. 5; Goodman, h. m. 11-  
65; Mt. Vernon, f. m. 5.25; Ebene-  
zer, f. m. 8.85; Carrollton, h. m.  
18.85, f. m. 9; Lone Pine, h. m. 3, f.  
m. 4.25; Central, h. m. 3, f. m. 2.55;  
Bowling Green, h. m. 4.70; Pick-  
ens, h. m. 49.75, f. m. 49.75; Kilmi-  
chael, h. m. 10.55, f. m. 10.50;  
Hayes' Creek, h. m. 12.50, f. m.  
12.50.

## ZION ASSOCIATION.

Eupora, h. m. \$8.20, f. m. 8.25;  
Bethany, h. m. 3.80; New Hope,  
h. m. 6, f. m. 5; Pleasant Grove, f.  
m. 10.

## CHURCH BUILDING.

A friend \$5.

## SUSTENTATION.

Clinton \$25, a friend 5, Forest  
8, Pickens 16.65, J. J. DuBoise  
5.

## MINISTERIAL EDUCATION.

Vicksburg 1st Church \$30,  
New Salem 6, New Hope mem-  
ber 2.50, Pickens 16.60.

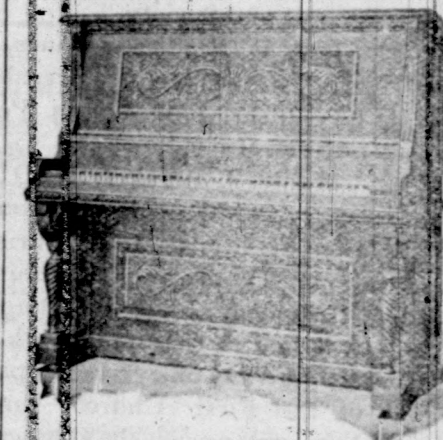
## SUPPLEMENT.

Foreign Missions.—West Point  
W. M. S. \$8.60, Coffeeville W. M.  
S. 2.50, Mrs. A. J. Aven 2, Fel-  
lowship W. M. S. 5, Buckatun-  
na W. M. S. 85, Concord W. M. S.  
55, Fairfield W. M. S. 50,  
Pleasant Grove W. M. S. 1.05,  
First Church McComb W. M. S.  
5.75, Madison church 39.01,  
Learned church W. M. S. 25.15,  
Salem church 14.25, Oakdale  
church 6.85.

Home Missions.—Learned  
church W. M. S. \$1, Spring Hill  
church 20, Pickens W. M. S. 5,  
Oxford W. M. S. 5, Mrs. L. M.  
Guess 2.10, Fannin W. M. S.  
2.50, Quitman W. M. S. 2.35,  
Osyka W. M. S. 3.40, Gloster W.  
M. S. 5, Shubuta S. B. 1.08, Shu-  
buta W. M. S. 2.50, Mrs. L. R.  
Dennis 1, Learned 45, Salem 15,  
Mt. Pisgah 4.85, Hazlehurst W.  
M. S. 5.

Sustentation.—Spring Hill  
\$20, First Church McComb 5.

# Your Home Is Not Complete



Unless you have a Piano or an Or-  
gan in it. Either will help to make  
it attractive to your children and  
make them enjoy their evenings at  
home. We sell both in such a way  
that you can have no excuse for not  
buying one. We generally make the  
terms to suit the purchaser. Our  
line is so varied in price, quality and  
style that we know we can suit all.  
We sell the following celebrated  
makes: Baldwin, Ellington, Ham-  
ilton, Howard, Kimball, Hobart M.  
Cable, and other Pianos. Kimball  
reed and pipe, and Burdett Organs.  
We also carry a full line of  
small musical instruments and  
sheet music. If you are in the  
market for anything in our line, just  
drop us a postal card and we will  
send you catalogues with prices and terms. Mail orders will receive our prompt  
attention.

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# Mississippi College

Has crowned the successful endowment movement of last session  
with an attendance of

# 300

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In the past she has educated Governors, Congressmen, Sena-  
tors, Judges, College Presidents, and hundreds of men in almost all  
other noble callings.

# 350





## Department.

W. F. PRICE, EDITOR.

### Daily Bible Readings.

Monday 8. Report of the guards of the tomb. Matthew 28:1-15.  
Tuesday 9. The walk to Emmaus. Luke 24:13-35.

Wednesday 10. Jesus appears to the disciples in Jerusalem. Luke 24:36-43.

Thursday 11. John's account of the appearance. John 20:19-29.

Friday 12. Jesus seen of seven at Sea of Galilee. John 21:1-14.

Saturday 13. "Love, thou me?" John 20:15-23.

Sunday 14. Prayer Meeting. Gold or God. Luke 18:18-30.

S. S. Lesson. Paul at Rome. Acts 28:16-24.

Work, for your mission is grand and great.

Work, from the earliest dawn till late.

Work till the world from its sin is weaned.

Work till the harvest is fully gleaned.

Work till the Master shall come again.

Work, and think never of soil or pain.

Rest will be sweet when the day is done.

Glory is sure when the battle is won.

### Speakers and Topics for Atlanta Convention.

Below will be found the names of some of the speakers at the Atlanta Convention and the principal themes to be discussed:

Spenser B. Meeser, D. D., pastor of the Woodward Avenue Church, Detroit, Mich.—"The Call to Service."

Rev. W. T. Stackhouse, superintendent of Baptist Missions for Manitoba and N. West Territory—"Motives for Service."

E. M. Poteat, D. D., pastor of the Memorial Church, Philadelphia, Pa.—"Development of Character."

Charles Needham, D. D., president of Columbian University, Washington, D. C.—"Acquirement of Knowledge."

Prof. A. L. McCrimmon, professor of Woodstock College, Woodstock, Ont.—"Christian Young People and Our Educational Enterprises."

Rev. James Grant, pastor of the Watertown Baptist Church, Watertown, Mass.—"Christian Young People and Evangelism."

W. O. Carver, Th. D., Professor of Missions and Comparative Religion, Southern Baptist Theological Seminary, Louisville, Ky.—"Christian Young People and Missions."

Rev. S. E. Price, pastor of the Tabernacle Church, Milwaukee, Wis.—"Training."

Hon. Francis W. Parker, Chicago, Ill., member of Illinois Senate—"Christian Young People and Reform."

Josiah William Bailey, editor of Biblical Recorder, Raleigh, N. C.—"Influence of Christian Young People upon Business Ideals and Methods."

Rev. Henry Alfred Porter, pastor of First Church, Cedar Rapids, Iowa—"Christian Young People and Society."

Rev. E. Pendleton Jones, pastor of First Church, Owensboro, Ky.—"Christian Young People and the Home."

Manley J. Breaker, D. D., secretary of Missouri State Convention, St. Louis, Mo.—"Christian Young People and the Church."

President John H. Chapman will deliver the annual address.

John W. Conley, D. D., pastor of the First Church, Omaha, Neb., will preach the Convention Sermon.

Wm. M. Upcraft, missionary to China, will deliver the closing address.

Go to your Druggist and get a bottle of

## Parker's Kidney Cure.

It will build you up; increase your strength and vitality. It cures kidney trouble, bladder trouble, backache, headache and all liver derangements.

For sale by all druggists, or from the Southern Depot, Parker's Kidney Cure, Port Gibson, Miss.

## Allen's Fountain Brush and Bath Outfit

A Scientific Bath, Frictional, Shower, Massage.



### The World's Ideal, the Only Self-Cleansing, THE ONLY SANITARY BATH BRUSH.

Two quarts of water, by our Improved Method, beats a Tub Full the Old Way

An effective ban to Contagious and Infectious Diseases. A portable bathing device. A luxurious necessity for every home. A boon to the traveler. A bath-room adjunct and a substitute for all other bathroom appliances. Your complexion improved. Your health preserved. New life and vigor imparted.

**Doctors Agree.**—Allen's Combination Fountain Shower and Frictional Bath is paramount in cleanliness and unexcelled as a promoter of health and beauty.

No Country or City Home should be without bathing facilities. You cannot enjoy good health; your children cannot thrive without them. Here is your opportunity.

The Popular Use and Endorsement of any article depends upon its practical utility and its adaptation to a universal requirement. Mechanical simplicity as well as simplicity of method exemplified in Allen's Fountain Brush and Bathing Device.

PORTABLE OUTFIT IN USE.  
"Cleanliness is next to Godliness."

Agencies for Mississippi, West Tennessee and Arkansas.

ADDRESS R. G. CRAIG, 202 FRONT STREET. MEMPHIS, TENN.

## JESSE R. JONES, M. D.,

JACKSON, MISS.

Long Distance Telephone No. 346.

206 E. Capitol St.

### Chronic Diseases of all Ages and Both Sexes.

As Dr. Jones is traveling and advertising in the interest of

#### The Jackson Healing Institute

he treats patients at their respective homes without extra charge, until June 1st. After that time he will only visit other localities by special contract.

He tells his experience in curing diseases with a degree of pride it is true, but is not boasting.

A previous advertisement contains these words: "He commenced the practice of medicine at Palestine, winding up the first thirteen years' practice at Utica in 1868, doing probably as large a practice as was ever done by one man in that length of time and his loss in deaths did not exceed a patient a year. The last year he averaged twenty-eight miles a day between June 1st and Christmas, visited but two patients over three times (one of these four and the other five) and lost but one patient. Visits were made on consecutive days and once a day."

The following is really more astounding: He practiced at Crystal Springs ten and Hazlehurst twelve years. During this twenty-two years he passed through the terrible Yellow Fever epidemic of 1878, the equally to be lamented Diphtheria, Dysentery and Pneumonia epidemics of 1876-1885, in all of which it was not uncommon for two to four and in Yellow Fever six or more to die in the same house within a few hours of each other. His losses not exceeding a patient a year. His practice two of these years exceeded \$7,000.00 each.

Arriving in Jackson, where he is in his thirteenth year (forty-seventh year of practice), he continues to have the same wonderful successes in the "Art of Healing." During the comparatively recent epidemics of Yellow Fever, the first year of which he probably treated a third more than all without the loss of a patient, and, second, if we except an old man, a doubtful case, he did not lose a patient. As a specialist in Chronic Diseases his successes are pronounced equally gratifying, and taking into consideration the fact that he cannot emphasize the importance of a Non-Partisan Practice, as he should be done without it, he makes no excuse for bringing himself thus prominently before the public, and, emphatically saying to the afflicted, you are making a grave mistake, no matter what the complaint, to go for a change of climate or elsewhere without having previous treatment from Dr. Jones. His practice is peculiar to himself.

No one is qualified as a specialist until he has been a General Practitioner for a number of years. Without the experience thus acquired the causes of chronic difficulties and the important part these have in preventing involution and nutrition cannot be rightly appreciated. And to one but a Non-Partisan can see the ruts in which the different schools and specialists travel. Dr. Jones is an all-around specialist—when he treats a patient he treats every wrong. In no other way can permanent cures be made.

Dr. Jones has felt it his duty to study his profession as **THE ART OF HEALING** rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

Graduate American Medical College, 1886.

Graduate Eclectic Medical Institute, Cincinnati, O., 1875.

Graduate National School of Osteopathy, 1900.

Graduate Chicago School of Psychology, 1899.

Ex-President Board of Health and Hygiene Association, Crystal Springs.

Member Southern Homoeopathic Medical Association.

Member American Association of Oriental Surgeons.

Member Alumni Association of Eclectic Medical Institute.

Member Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Congress of Eclectic Physicians and Surgeons, Chicago, 1893.

**TERMS.**—Dr. Jones guarantees satisfaction. He makes but one charge in a case and that is for the first prescription. All other services are gratuitous and are continued until both patient and he are satisfied. This plan was adopted for the mutual benefit of patient and physician. It secures the patient, as there is then no concern on his part about the bill and Dr. Jones has the means in hand with which to treat him. The only one or two instances of dissatisfaction that have occurred within the last thirteen years when this rule was rigidly adhered to, was the fault of the patient. References given if requested.

The Excelsior Headache Pills effectively prevent Sick Headache by removing the causes that produce it. Sample box (35 pills) 10 cents in silver. Address Excelsior Remedy Co., Spartanburg, S. C.

**POOD COAL**  
For Domestic or Industrial use. A single car load as low as \$1.00. Prices, Write us.

## For Success Attend

# Harris' Business College,

JACKSON, MISSISSIPPI.

Established 1895.  
Incorporated 1900.  
Auth. Cap. \$30,000.

## Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

### Hiram Smith.

"Uncle Hiram" Smith is dead. He was the last surviving member of a large family—parents, brothers and sisters having preceded him the glory land. He was 77 years old; was a faithful member of Juniper Grove Baptist Church, a true friend to all, a loyal citizen, a consistent Christian.

None knew him but to love him. He leaves a wife and 16 children, who sensibly feel their loss. Truly a great and good man is gone. We shall miss him, yet our loss is heaven's gain. May the Lord bind up the broken bleeding hearts.

J. T. DALE.

### Judge H. C. Conn.

The subject of this sketch entered peacefully into rest at the midnight hour of May the 12th. For the past three or four years he had manfully battled with an incurable disease, and remaining quietly in his home for a month or more ere the end came. His sufferings at times were intense, but he always bore them with Christian fortitude and calm resignation to the will of God. Surrounded by the beloved members of his family, his faithful companion keeping constant vigilance over him to the last. Nothing which might conduce to his comfort and recovery was lacking. Once or twice we thought he was getting better, and hope for his recovery revived, but his work was done and the loving Father took him to His own bosom.

Like Timothy, Judge Conn committed his soul to Jesus as his personal Savior when quite young and entered at once into a life devoted to Him and His cause. For many years he was one of the most prominent members of the Hazlehurst Baptist Church—always conspicuously useful, despite his modesty, both in the Sunday School as teacher of the Bible class, and in the public worship and work of the church. He was his pastor's friend—sympathetic and thoughtful. Some of his words of encouragement are lovingly recalled, and they shall ever abide to cheer and strengthen amid the arduous duties of a pastor's life. In his home, he was everything, it would seem, that a father and husband should be. His gentleness, his affection, his interest in whatever was deemed essential to the happiness and well-being of his family, were always apparent to those who were at all familiar with his home-life. As is well known, he was twice chosen by our State Convention as its presiding officer, and in the discharge of his duties he was always faithful, fair and courteous. All of us felt that a true, Christian gentleman was in the chair and that he loved God and his brethren.

At the time of his death, he was approaching the end of the fourth term he had served as Chancery Judge for this district. His high sense of honor and justice, and his knowledge of and respect for the law, won for him the esteem and love of the members of the Bar at various places. As an evidence of this fact and of his general popularity, many of them, along with others, came from dif-

ferent points to attend his burial. The funeral services were conducted by his pastor in the church of which he was a member, our large auditorium and Sunday School room together, being insufficient to accommodate a large number of those who came to pay their last tribute of respect and love. We shall greatly miss him in our church work, but humbly bow in submission to the will of Him who is always with us, even unto the end of the ages. May the loving Father bestow the rich blessings of His grace upon his beloved companion and the children who were so dear to him, and help, by the Holy Spirit, all who knew and loved him to live nobler, loftier lives because of what he was to them.

WM. J. WILLIAMS.

Money saved is money made.

\$250 BUYS A PAIR OF FAMOUS

## Autograph SHOES

THE EQUAL OF ANY \$300 SHOE

ON THE MARKET TAKE NO SUBSTITUTE

IF YOUR DEALER DOES NOT CARRY THEM A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

CRADDOCK-TERRY CO. LYNCHBURG, VA.

SOUTHERN SHORTHAND and Business University

ATLANTA, GA.

THE LEADING BUSINESS SCHOOL OF THE SOUTH. "YOUNG MEN, YOUNG WOMEN, I will give you a position if you will take a course in Bookkeeping and Shorthand at the S. S. & B. U."

Its students receive thorough instruction. Its Diploma is a sure passport to a good position. Enter now. Catalogue free. Mention this paper.

Address A. C. BRISCOE, Pres., or L. W. ARNOLD, V-Prest., Atlanta, Ga.

Summer School, Knoxville, Tenn.

June 23 to July 31st, 1903.

For the occasion of the Summer School, Knoxville, Tenn., June 23 to July 31, 1903, the Southern Railway will sell tickets from all points on its line to Knoxville and return June 21, 22, 23, 28, 29, July 5, 6, 13 and 20, 1903, with limit for return passage fifteen days from date of sale, at rate of one fare plus 25 cents for the round trip. An extension of final limit may be obtained until September 30, 1903, by depositing ticket with special agent at Knoxville not earlier than June 21, 1903, nor later than fifteen days from purchase, and upon payment of fee of 50 cents per ticket at line of deposit.

For further information, call on any ticket agent of the Southern Railway.

Founded in 1850. MEDICAL STUDENTS. Graduates 4,453.

Write for Free Catalogue of the Medical Department University of Nashville.

Curriculum includes twenty-three lecture courses, each followed by a thorough review; seven laboratory courses, and three hours of clinical work daily. New building, elaborately equipped with modern apparatus and appliances. Tuition \$65.00. Address: J. DILLARD JACOBS, M. D., Sec'y, 635 South Market St., Nashville, Tenn.

If your School is not using the Convention Series, you should send for samples and compare with those you are now using.

Our Specials for this year are: Kind Words, which is enlarged and improved, making it a first-class religious paper for young people, and the Bible Class Quarterly, for adult grades, unique among Sunday School publications. Send for samples.

Our B. Y. P. U. Quarterly is in constant demand for the B. Y. P. U.

PRICE LIST PER QUARTER.

THE CONVENTION TEACHER	\$0 12
BIBLE CLASS QUARTERLY	04
ADVANCED QUARTERLY	2
INTERMEDIATE QUARTERLY	2
PRIMARY QUARTERLY	2
THE LESSON LEAF	1
THE PRIMARY LEAF	1
CHILD'S GEM	6
B. Y. P. U. QUARTERLY, in orders of 50, each	6
KIND WORDS, weekly, no advertisements	13
YOUTH'S KIND WORDS, semi-monthly	6
BIBLE LESSON PICTURES	75
PICTURE LESSON CARDS	2 1/2

OTHER SUPPLIES  
SUNDAY SCHOOL RECORD, complete, each  
CLASS BOOKS, per doz. \$1 00  
CLASS COLLECTION ENVELOPES, per doz. 40

### BAPTIST SUNDAY SCHOOL BOARD,

Nashville, Tenn.

Special Rates via Queen and Spickard's One Cent Headache Cure IS NOW IN THE LEAD.

ASHBURN, N. C., JUNE 8-12.

American Society of Civil Engineers. Tickets will be sold on account of the above occasion for one fare plus 25c. Tickets sold June 5, 6 and 8, with final limit June 15.

NASHVILLE, TENN., JUNE 1 TO JULY 20.

Peabody College Summer Schools June 1 to July 20. One fare for the round trip plus 25c. Tickets to be sold May 31, June 1, 2, 15, 20, 21, July 3, 4, 5, with final limit July 15 days from date of sale. Tickets will be extended until September 30, by payment of fifty cents.

If you wish any information regarding the above Special Rate, write to or telephone the undersigned for full particulars.

W. N. CHENEY, Ticket Agent, Queen & Crescent Route, Jackson, Miss.

Dr. H. H. HARRISON,

Practitioner in the City of Jackson.

Office and Consulting Rooms over Harrington's Drug Store, 338 West Capitol Street. Near the Edwards and Lawrence Hotels.

DO YOU WANT A TEACHER?

We are in correspondence with hundreds of the best teachers in the United States for all grades school and college work. Can offer you to some that would probably suit. No Charge. Members located in 18 States at salaries \$2,500 per year down.

Correspondence with school officers and teachers invited.

The Educational Bureau. (Established 1891.) Raleigh, N. C.

PRICES REDUCED FOR 60 DAYS.

\$4.00 Vapor Bath Cabinet \$2.25 each  
" " " " 2.50 each  
" " " " 6.10 each

\$1.00 Face & Head Steam Attach. 60c  
" " " " 2.00 each  
" " " " 2.00 each

Write for our New Catalogue, special 60-day offer. Don't miss it. Your last chance. New plan, new prices to agents, wholesalers, manufacturers. Wonderful. World's Best. World's Largest. World's Most Complete. World's Most Reliable. World's Most Popular. World's Most Successful. World's Most Famous. World's Most Celebrated. World's Most Distinguished. World's Most Eminent. World's Most Illustrious. World's Most Noble. World's Most Magnificent. World's Most Glorious. World's Most Honorable. World's Most Reverend. World's Most Venerable. World's Most Noble. World's Most Magnificent. World's Most Glorious. World's Most Honorable. World's Most Reverend. World's Most Venerable.

World's Best. World's Largest. World's Most Complete. World's Most Reliable. World's Most Popular. World's Most Successful. World's Most Famous. World's Most Celebrated. World's Most Distinguished. World's Most Eminent. World's Most Illustrious. World's Most Noble. World's Most Magnificent. World's Most Glorious. World's Most Honorable. World's Most Reverend. World's Most Venerable.

Kegan's Cancer Hospital, 12th and Bank Sts., Richmond, Va.

## Your Liver

Is it acting well? Bowels regular? Digestion good? If not, remember Ayer's Pills.

Want your moustache or beard a beautiful brown or rich black? Use

## Buckingham's Dye

50 Cts. of Druggists or R. P. Hall & Co., Nashua, N. H.



## WOMAN'S WORK.

Mrs. JULIA T. JOHNS, Editor.  
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

## Woman's Central Committee:

Mrs. E. G. Hackett, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.

## Program:

June, 1903.

Subject—"Mexico and Brazil."  
Press "Forward," the watchword of the hour "Service."

1. Praise for God's help in the past; petition for His blessing on the work of another year.
2. Hymn—Jesus Shall Reign.
3. Growth of the Kingdom—Psa. 72; man's part, Luke 10:1, 2; Rom. 10:12, 15.
4. Echoes of the Southern Baptist Convention, the State Convention.
5. Chorus—Young people previously invited.
6. Leaflet—"Mexico, What Is My Neighbor," by Rev. R. P. Mason.
7. Prayer—Thoughts—We should be real prayer for specific things. Workers may be prayed into the courage into the hearts of missionaries, money into the treasury, and souls into the kingdom.
8. Drill on times and location of missionaries in Mexico and Brazil. (See For. Mis. Journal, inside cover.)
9. Side Light on S. America—No wonder it is called the "Neglected Continent." There is about one Christian worker to every 400,000, almost no missionary work is done for Mexico's 2,200,000, for Bolivia's 1,500,000, for Ecuador's 1,500,000.
10. Ten Facts on Brazil, type written out, distributed and read by different members. (Select from Catechism on Brazil.)
11. Business, Etc. Suggest calling on absent members.
12. A Prayer Hymn—"Never, My God, to Thee."

## Woman's Missionary Union.

Perhaps a few additional facts concerning the recent meeting at Savannah, Ga., may not be without interest to those readers of the Woman's page who are not

able to be present. The program for this year was gotten up by the vice-presidents of the several States instead of by the committee at Baltimore, as has been usually the case. Every State was entitled to eight delegates, and the names of the States were placed alphabetically at the entrance to the pews assigned to delegates, and bright faced young girls met them at the door to escort them to their proper positions. Mrs. J. H. Eager, of Maryland, acting for the absent president, Mrs. C. A. Stakely, of Alabama, called herself the "emergency woman," and right nobly did she do her part. There were very few set papers, or long talks. The order was excellent. The music, furnished by the Savannah ladies, added much to the interest.

Quite a large amount of money was pledged to the objects presented, and in some cases the ladies thought their States would go beyond the pledge.

Just a few words in regard to the house in which the meetings were held: The Independent Presbyterian Church of Savannah, Ga., is a colony of the old Scottish Kirk, having no connection with any Presbytery in this country and maintaining its own missionaries in foreign lands. Their house of worship is said to be one of the finest in the South. The architecture is dignified and stately. The pulpit and pews are of solid mahogany, the aisles of stone, the furnishings elegant. They partake of the Lord's Supper four times a year, when a long table is placed in the main aisle, and those who take their places are furnished a "Token." Their pastor Dr. Fair seemed to feel it a privilege to have Drs. Mullins and Stakely occupy his pulpit, saying they had long looked forward to their coming.

## ROYALINE OIL

### THE GREAT ANTISEPTIC

FOR PAINS, WOUNDS, BURNS, COLIC, DIARRHOEA & C.  
25¢ \$1.00 MONEY BACK IF YOU WANT IT.

## BEST AND CHEAPEST ANTISEPTIC.

Mr. W. W. Leavell, Nevada, Miss., says: "Royline Oil is the best and cheapest Antiseptic I have used for myself or in my stables."

Pleasant as a perfume. Strong to ease pain. If you want it weak, like the others, add water to suit and save your money. Sold by druggists and dealers medicines.

For Constipation, Biliousness and Headache, Panol Liver Regulator is best and cheapest. 15 cents. Money back if you want it.

ROYALINE MEDICINE COMPANY, LTD., NEW ORLEANS.

## BEST ALL-ROUND MEDICINE.

Mr. F. C. Parker, Hillsdale, La., says: "Royline Oil is, in my opinion, the best all-round medicine I ever saw. I find it the best seller as an Antiseptic."

## Gives Perfect Health.

Fully nine-tenths of the ills of mankind can be traced to irregularities of the stomach and bowels. When these important organs fail to act regularly, the system becomes clogged with impurities, and perfect health is impossible. Mozley's Lemon Elixir is a pleasant lemon drink which acts gently and thoroughly cleanses the system. It is the perfect liquid laxative and is good for every member of the family. Fifty cents a bottle at all drug stores. MOZLEY'S LEMON HOT DROPS are without an equal for COUGHS, COLDS, BRONCHITIS, SORE THROAT, etc.

## Mozley's Lemon Elixir.

"One Dose Convinces."

but that the spiritual feast far surpassed the anticipation.

### Our Monthly Topic—Mexico and Brazil.

#### BRIEFLETS ON BRAZIL.

Brazil is in the northeastern part of South America and is larger than the United States. Its population is about 17,000,000. The Portuguese language is spoken.

Brazil was settled in 1500 by the Portuguese. Afterwards with Portugal it passed under the yoke of Spain, so it has always been a Roman Catholic country.

Travelers say of Brazil as of Mexico that its religious condition is as bad as that of heathen countries.

The present government of Brazil is a republic. In 1890 a decree was passed giving liberty to all religious denominations.

Southern Baptist Convention work was firmly established in Brazil in 1882. The cause progresses so rapidly that it seems our workers cannot keep up with the advance. They break down with over-work. Two training schools for young preachers have been started.

#### MEXICAN BRIEFLETS.

The population of Mexico is about 12,000,000, consisting of Indians, Spanish and mixed races.

Mexico City is the capital of Mexico. It was founded in 1335 by the Aztecs, and called after their war god, Mexitli.

The early heathen priests of Mexico were skilled in picture writing. In this way, records of customs, science and history have come down to us.

From 1521, to 1821, Mexico

was ruled by Spaniards and the government was one of injustice and crime.

Mexico became a republic similar to the United States in 1824.

Travelers of all nations speak of the religious condition of Mexico as too dreadful to describe. The Roman Catholic church in the United States gives no idea of religion as it is in Mexico.

The first Protestant missionary to Mexico was Rev. James Hickey, a Baptist.

The first Protestant meeting-house was built by the Baptists in 1886.

Since the Southern Baptist Convention began work in Mexico in 1880, 54 missionaries have been appointed. Of this number two (Miss Anita Mayberry and Rev. Marion Gassaway) died on the field, and Rev. John Westrup was killed by Indians. 17 are now on the field.

### A TEXAS WONDER.

#### Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

#### Read This.

MARTIN, TENN., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

#### WOULD YOU CARE

to be cured of stomach trouble, constipation, torpid or congested liver? Would you like to be sure that your kidneys are always in perfect condition? Would you wish to be free from backache, rheumatism and catarrh of the stomach? The Vernal Remedy Company, 90 Seneca St., Buffalo, N. Y., will send you Free and Prepaid a small trial bottle of their Vernal Saw Palmetto Berry Wine, which makes all of the above troubles impossible. One dose a day of this remedy does the work and cures perfectly, to stay cured. There is no trouble and but a trifle of expense to cure the most stubborn case.

Every reader of THE BAPTIST who needs it, may have a small trial bottle of Vernal Saw Palmetto Berry Wine sent Free and Prepaid by writing to Vernal Remedy Co., Buffalo, N. Y. It cures catarrh of the stomach, flatulence, indigestion, constipation of bowels, and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and prostate gland it is a wonder worker.

For sale by all leading Druggists.

### CHRONIC DYSENTERY or DIARRHOEA.

A cure guaranteed if directions are followed, or money refunded. Price 55.

Write to Dr. Woolley Co., 104 N. Pryor St., Atlanta, Ga.

## Wonderful Wonderful LOW RATES

—VIA—



### Colonist Rates to Southwest.

Home Seekers Rates to Southwest.

Tickets on sale twice a month.

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San Francisco, Cal.,

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### ANNOUNCEMENTS.

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J. A. P. CAMPBELL, JR.

#### FOR ASSESSOR.

W. S. NEAL.

#### FOR COUNTY TREASURER.

HENRY T. STOVALL.

### Personal.

—The widow of the late Dr. J. L. M. Curry has just passed over the river. She is spoken of as a most estimable lady.

—Prof. J. T. Henderson, formerly president of Carson & Newman College, has accepted the presidency of Virginia Institute, Bristol, Tenn.-Va.

—Elliott Flower, the author of "Policeman Flynn," begins a series of humorous stories in the June Woman's Home Companion. It is called "Nurse Norah's New Arabian Nights."

—Of Prof. Booth Lowrey's new book,

Miss Marguerete Bennett, of Shorter College, Rome, Ga., says: "Every line in the book is true. Send me six copies and send bill. I want to give them to my friends."

—Prof. H. A. Wolfsohn is now singing in a meeting with Bro. Crouch at Corinth. Any pastor needing his services can address him there.

—We acknowledge a kind invitation from the graduating classes of Ward Seminary to be present at their Commencement Exercises Wednesday morning, June 3rd, 1903, at 11 o'clock, Nashville, Tenn.

—We regret to decline a kind invitation from the class of 1903 to be present at the Commencement Exercises of the Southern Baptist Theological Seminary, Tuesday evening, June 2nd, at 8 o'clock, Norton Hall, Louisville, Ky.

—An intensely interesting article in the series on "The Heroes of Every-Day Life," which is running in the Woman's Home Companion, deals with the adventures and heroism of the men who fight disease in a great city. It appears in the June number.

—Bro. A. B. Hill, Shelby, is at work sending subscriptions to THE BAPTIST. He ought to work hard for THE BAPTIST and every other good cause, for his churches are good to him, having placed in his hands \$60.00 on which to go to the Southern Baptist Convention.

—Of Prof. Booth Lowrey's new book, Dr. W. F. Yarborough, Jackson, Miss., says: "Blessings on the man who can tear away the artificial covering and show us the truth. The book is true and entertaining in style. Anybody who has seen or heard Booth Lowrey recognizes his personality on every page."

—We have the honor to acknowledge the receipt of a request from Dr. and Mrs. Thomas Treadwell Eaton to be present at the marriage of their daughter Maria Calhoun, to Mr. Edward Clifton Farmer, on Thursday evening, the 11th of June, 1903, at 7 o'clock, Walnut Street Baptist Church, Louisville, Ky.

—We have the pleasure of calling the attention of our Hinds County readers to the name of Hon. S. A. D. Greaves, which goes into our announcement column this week. He is in the race for representative, and his friends will understand and govern themselves accordingly.

—Rev. W. T. Hudson, who has served the West Point Baptist Church for several years so successfully, was on last Lord's Day recalled to continue his pulpit and pastoral activities with this splendid church. Twenty-five years ago it was our privilege to be associated with Bro. Hudson in college life, and we always found him true.

—The name of J. A. P. Campbell, Jr., will be found in our announcement column. He is a candidate for Chancery Clerk of Hinds county, and is well known, being a member of the legislature, to which position he was elected in 1899. He had served two terms before, and was on the ways and means committee. He possesses the qualifications for this important office.

—Bro. A. J. Brown, Alverdeen, says: "Our pastor, J. T. Watts, with only three weeks as pastor, seems to have engthened out the stakes and strengthened the cords, and I am hoping, looking, expecting and praying for the early harvesting and gathering in of the ripe grain from the good seed that's being

sown. May we not expect his class at Jackson, and the young men at Louisville, Ky., to pray for the success of his effort here with the young men of Alverdeen?"

—A man who made millions by his mechanical inventions, a man whose inventions have changed the daily life of every American, told me, says Edward Everett Hale, in the June Cosmopolitan, that he had asked fifty boys what handiwork they would prefer, and that, in every instance, the boy replied that he would like to be a plumber. The curious truth was that plumbing was the only mechanical art which these boys, trained in our modern life, had seen in practise.

—The Woman's Home Companion for June is an excellent summer number. The most valuable feature gives hints for the June weddings, with pictures showing decorations for church and home. There is a charming article on "Bird-Land Nurseries" in The Nature-Study Club, and other features are "An Indian Aristocracy," "Heroes Who Fight Disease," and a review of the winter's plays. The fiction includes stories by Eden Phillpotts, Clarence Hawkes, May Brown and Henry E. Rood. Mrs. Herrick tells how to give "A Rose Wedding-Breakfast." Elliott Flower begins a startlingly funny series, called "Nurse Norah's New Arabian Nights." The departments are full of advice about fashions, travel, and good grooming for women. Published by The Crowell Publishing Company, Springfield, Ohio. One dollar a year; ten cents a copy.

On May 15th the Southern Railway inaugurated dining car service on trains 37 and 38, between Atlanta and Birmingham, which are their trains connecting with Q. & C. trains Nos. 1 and 2.